THE CHURCHMAN.

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POETRY.

From "THE BAPTISTERY," by the author of "The Cathedral."

THE DAY OF DAYS.

Solemn are the Autumnal signs
When the waning year declines,
And the frequent meteor shines:

Deeper tokens shall appear
When the winter shall be near,
Bringing in the Eternal Year.

Heavily through land and main
Moans the dread prelusive strain
Of the rising hurricane:

But more terrible the tone
When Creation's self shall groan
As there comes the Judgment throne.

Solemn is the Autumnal pall,
When the leaves in silence fall
Through the branching forest hall:

Darker gloom shall clothe the sky
As that season draweth nigh
When the stars shall fall from high.

When the sun is in eclipse,
Terror sits upon men's lips,
Till his light the forest tips:

Deeper fear through heart shall run,
When the dim expiring sun
Says that his long work is done.

When the palsied earth doth shake,
When terrestrial thunders wake,
Sons of men with terror quake:

Then shall universal space,
From its height unto its base,
Say the Judge doth leave His place.

Watchful wakes the eye and ear,
When the glowing Eastern sphere
Doth proclaim the Sun is near:

Hope and fear shall listening stand,
When the moving sea and land
Shall proclaim the Judge at hand.

Midnight terror wakes from sleep,
When the mountain thunders leap
Like a stag from steep to steep:

Louder far the trump of doom
Shall re-echo through the gloom,
And declare the Judgment come.

Marvellous and passing strange
From dead midnight is the change,
When the mid-day sun doth range:

But more wonderful the sight
When the everlasting light
Breaks upon this earthly night.

Wondrous is the gate of even,
When through all the dark blue heaven
To our sight the stars are given:

But more solemn shall it be
When around us we shall see
The celestial company.

* * * * * * * *

Oft we feel the die is cast,
And a long expectance past,
And the hour is come at last:

So in silence of the tomb
In a moment shall have come
The expected day of doom.

* * * * * * * *

Hearts almost to bursting swell
When they faintly syllable
To the dying sad farewell:

Sadder his adieu shall be,
Who the loved—the blessed—shall see
Parting for eternity.

Touching sad is music known,
When a deep heart-thrilling tone
Brings around us loved ones gone:

Sadder shall be that sweet sound,
If it breathes their path around
Who have left us prison-bound.

Christian Remembrancer.

From the British Magazine.

CHURCHMEN EMIGRATING TO AMERICA.

A letter forwarded to this magazine from a remote district of America has appeared so important, as to justify its insertion here. It points out a serious evil, and suggests a strictly practical, an easy, and, in many cases, a probably efficacious remedy. Should it be the means of sending out future emigrants with a feeling on their minds that in all their travels they pass not the confines of the Church of GOD, they go, to meet not strangers, but distant members of the same great family, and that wherever they find an ordained American pastor, they find themselves under their mother's eye, the attention of the parochial clergy will not have been called to this subject in vain. Nor is it likely that the English Bishops would consider it any intrusion on their office were the clergy to give some certificate which might serve as a memento to their wandering parishioners that they were members of the English Church, which regarded the American as a daughter.

SIR,—Though I be but a poor parson in a remote wilderness, yet I hope you will allow me to employ the pages of your Magazine as a medium for presenting to the eye of ecclesiastical authority some notice of the way in which the Church of England, acting wholly as a national Church, and practically including the idea of Catholicity, is doing an unwitting injury to her daughter, the Church in America. You are not ignorant that an immense number of emigrants pass annually from England to America, especially into the far-spreading and fertile regions of the north-west. Indeed, within thirty miles of the place where I now write, there cannot be less than five hundred English families, almost all from the agricultural counties, and all in possession of lands which to themselves and their descendants will make decent properties. Now, Sir, the most of these have been baptized, and a great number were confirmed, and have been communicants in the Church in England. Yet, let the English Church know the fact, that an immense majority of these her children fall away when they come here, and become Methodists, Baptists, or Presbyterians. And from the case of persons whom I have known from Canada, I should suppose that the same is the fact as regards those who emigrate to the other colonies of England; and that in these they are left, if they choose it, to apostatize from their baptism, and unite with the blasphemous mockery of lay sacraments and unauthorized administrations, unheeded and unwarned. Now, Sir, if you permit me, I shall tell you some of the causes that bring about that result in America. In the first place, the mass of the English settlers here know little or nothing about the Church or her doctrines. An English Methodist will give some reasons, justifying John Wesley; an English Baptist has his reasons pat at his fingers' ends for the notions he has; and, in fact, all British sectarians will prattle out their "reasons," such as they are, glibly and sanctimoniously enough; but the English agricultural emigrant knows nothing, and can tell nothing, of the ground on which his Church is based. In fact, an American child of the Church knows more of this than he. To show you something of this sort of thing, I will tell you a small matter that occurred to myself in the Theological Seminary at New York. One of the professors there, a gentleman respected for his thorough judgment and his systematic and well-arranged learning, was conversing with myself upon the stir made by the Oxford Tracts in England:—"Why, now, I," said the professor, "am astonished that these publications have made such a noise there; I have read Dr. Hook's sermon and notes, and there's nothing in it but what Bishop White and myself have been teaching for twenty years past!" And yet these gentlemen have been accounted Low Churchmen! In fact, Sir, what are called *with you* 'Low Churchmen' have with us hardly any existence at all. And such men as . . . . and . . . . . . were they with us, I believe, would speedily take their trial for their disbelief in the apostolic constitution of the Church, or at least be forced to keep silence, and could not dare, against the unanimous voice of all, both high and low, to preach and proclaim their NOTIONS as barefacedly as they do in England. And we instruct our people upon these points so carefully, that all of them, even children and agriculturists, know the ground whereupon we stand; whereas the English Churchman of the same class in society knows nothing generally of the constitution of his Church; while English sectarians are well versed in the plausibilities of their several heresies. Hence, the English Methodist emigrating to America remains a Methodist; the English Baptist, a Baptist; and the English Churchman alone, uninstructed in the ground upon which he stands, and unaware of its impregnable strength, believes it untenable, and falls away. But this lamentable result, perhaps, is not so far attributable to scriptural ignorance as to neglect of Catholic practice. For all men in the same rank of life—after all we can say upon the matter has been said—he who from his youth up has listened to the Holy Scriptures without any preconceived intention of making them the *fundamentum fidei* of a schismatic scheme, is, and must be, more knowing therein, as well as more influenced thereby, than he who dwells upon a few texts; and we cannot therefore attribute this so much to a deficiency in scriptural teaching in the Church of England as to a neglect of ancient practice in this matter. And this is to be found in the fact that she permits her children to leave her for foreign lands without any credentials to the Churches there and *their* bishops. Such was not the practice of the old Church. To all HER children such letters were ever given. But the practice of the Church of England on this point would lead us to believe, that herein she considers herself more as a National Church than a branch of the Church Catholic in vital communion with every other branch. No such letters, as far as I can find, are ever brought to America by English emigrants. Now, though Bingham is a very common book and much read, I shall take the liberty of presenting an extract from him upon this point:—

"And it may be observed that the authority of bishops was never greater than when they concerned themselves only in the exercise of their proper spiritual powers; for then they had an universal respect paid them by all sorts of men; insomuch that no Christian would pretend to travel without taking letters of credence with him from his own bishop, if he meant to communicate with the Christian Church in a foreign country. Such was the admirable unity of the Church Catholic in those days; such the blessed harmony and consent of her bishops one with another. These letters were of divers sorts, according to the different qualities or occasions of the persons that carried them. . . . . . The second sort were given to all who were in the peace and communion of the Church, and hence were called pacifical or canonical. . . . . . I shall not stand now to give any further account of them here, but only observe that it was the bishop's sole prerogative to grant them, and none might presume to do it, at least without his authority and commission."—*Bingham*, vol. iv. page 101.

Now I need say nothing of the Catholicity or Apostolicity of such a practice. They are evident. Its admirable accommodation to human nature is perhaps an argument that would tell better in these times. In fact, such a certificate as here described, signed by the bishop of the diocese, and countersigned by the minister of the parish, and directed to the bishops in America, would be for the emigrant a sort of anchor that would stay him to the Church. It would be at once a subject of honest pride to him, and bring home to his dearest affections the reality of the right he possesses; and instead of the loose latitudinarianism of feeling he has now, the vague notion that he is cast loose in a new world, in which he may pick up any notions he pleases, his national pride would cling round the idea, that though poverty had driven him from the land of his birth, still in the remotest wilderness of his new country there is the old ancestral Church of which he is, and in which he has a certified right. AND THIS IS TRUE: five hundred miles to the westward of me there are clergy of the Church, and this in a territory of which, seven years ago, the Indian and the wolf were the sole tenants; and such is the westward flow of population, that but a few years can elapse till the English Church missionaries in Oregon, on the shores of the Pacific, shall find themselves by the laws of Catholicity under the rule of a bishop of the American Church. But the fact at present is, that of English emigrants who belong to the Church few or none have any letters even from their parish priests. They have in some cases Bibles presented by the clergyman, with some pithy sentence written in them that seemed to the private judgment of the individual impressive or affecting. But the mass of your parish clergy seem never once to think that there is THE CHURCH in the United States with twelve hundred clergy, or that the Holy Communion is in any way instrumental in keeping up the union of His body, or, in fact, is more than an hypomnestic sharing in bread and wine. Let the clergy of England, however, look to this fact. The emigration through the port of New York, in the year 1841, was 100,000; of these 75,000 may be set down as British; and taking away the Irish papists, you have an immense mass of English, and of these, not counting those who come by Canada, and by other ports than New York, the most are lost to the Church for want of such letters, and delivered over to heretical bodies, who, having lost the succession and the doctrine of the sacraments, have no stay in their downward course till they reach the gulf of Socinianism and infidelity. And, moreover, let them consider that the Church here is not the majority, and consequently has to work her way up hill, and all the increase she gets is by the rigid adhesion to and bold display of Church principles consistently held. Hence her growth is in positive defiance of the religious sentiment of a majority adverse to her; and it is next to a moral certainty that the English emigrant, on his arrival in the country, must fall into society adverse in feeling and practice as well as principle to the Church of his birth, and having no anchor to swing by, must be lost to her. And these are no words of a dreamer or closet speculator, but of one who, knowing what the Church is, and being a minister of her body, though only in the lowest degree, is employed in gathering up her stray sheep by her commission. I could tell you, Sir, of such circumstances as this; of inquiring who lived on such and such a prairie, and having been told, twenty or thirty English families, and then, upon going among them, of finding one a Methodist, another a Presbyterian, and another a Baptist; and of the anguish of mind I have felt in knowing that they were gone beyond the reach of the Church, and that, through ignorance which cannot now be dispelled, they have given up her valid ordinances and real ministrations for mere semblances and mockeries; and the reason of this I think to be the two causes I have mentioned. And had the last practice I have specified been observed by the English Church as it was of old, I cannot but think that there are within my range one hundred individuals now fallen who might have been saved. Had I known any other way of presenting this subject to the English clergy, generally, I should have adopted it, and not have troubled the Editor of *The British Magazine* with it. But as it is, I hope he will permit the pages of his extensively read periodical to be the means of declaring to the British clergy the existence of an evil at the present, perhaps, unknown to them, and yet causing, from the Church of CHRIST in America, countless fallings away, through ignorance and neglect, into the heavy and grievous sin of schism.

JOHANNES +++ TRICROSS,
Parson in the Wilderness.
Elkhorn, Walworth Co., Territory of Wiskonsan, 10th June, 1842.

EXTRACT FROM THE ADDRESS OF BISHOP DE LANCEY TO THE CONVENTION OF THE DIOCESE OF WESTERN NEW YORK, AUGUST 17, 1842.

On the 21st, I addressed a brief pastoral letter to the clergy and churches of the diocese, requesting them to apply the monthly collections for January to the cause of Domestic Missions, the exigencies of that department being very great, and the Secretary and Domestic Committee very urgent for the same. The peculiar circumstances under which the request was made were fully developed in the letter. The sum raised was duly transmitted to the treasurer of the Committee.

I take this occasion to express the opinion that some changes are necessary in the Board of Missions of the Church, in order to secure for it that united and harmonious support which so important and influential an institution of the Church should receive. With a view to allay what I believed to be a feeling of increasing distrust and dissatisfaction with this institution, which though it may not assume the form of open opposition is likely to engender what would be more fatal—indifference to it—I have been the advocate in the Board, of changes in its action and organization: urging in regard to the former, increased efficiency, economy, and concentration; and in regard to the latter, the adoption of a simpler machinery, and of some plain principles calculated to infuse a more Church-like character into the Constitution, and to remedy some of its obvious defects.

In regard to action, I have urged the concentration of the energies and liberality of our Church upon Africa and Texas as the foreign field, and upon the Western states and territories as the domestic scene of labors; believing that in this portion of the great field, there is both ample room and imperative demand for all that our Church can do for years to come; and from the conviction, also, that however strong may be the claims of other lands, those of the suffering dioceses and territories of the west, of nascent Texas, and of idolatrous and sunken Africa, to which we owe so much in the way of moral restitution, may be urged upon the sober and true-hearted piety of the Church, without exciting that opposition to foreign missionary labors which is easily stirred in a country so new as ours, and in a Church itself so weak and so full of spiritual wants as our own. I have urged also, that abler and more experienced men should be sent into both fields, and that they should be better paid, believing that this would increase the efficiency, though it might diminish the number, of our missionaries.

I have advocated also more economy in the administration of the concerns of the Board, under the belief that when the Church calls upon the infant and struggling congregations of the country to aid in the great cause, she is bound, whatever be the course taken by other institutions, to adopt the most rigid economy in the administration of the business part of her agency in this matter.

But the defects in the action of the Board sink into insignificance before the defects in its organization. The most obvious of these are:

1. That the Church at large is not equitably represented in the Board.

The Board consists of *four* classes of members, viz:

i. The Bishops, ex-officio, . . . 20
ii. The patrons of the former Society and the Secretary of the Board, . . 45
iii. The Secretaries, Treasurers, and the members of the two Committees, ex officio, ... 20
iv. Thirty members elected by the General Convention, ... 30

Of these 115 members, 33 belong to one diocese; and three contiguous dioceses, (New York, New Jersey, and Pennsylvania,) have 56 representatives in the Board, while some dioceses have but one, and some none. The average attendance of members at the meetings of the Board of Missions is about 35, since the organization of the present constitution in 1835. If the Diocese of New York, with 197 clergy and contributing $22,000 the last year to the funds of the institution, may be admitted to be fairly represented by having *thirty-three* representatives in the Board of Missions; can the same thing be said of New Jersey, which with 42 clergy and contributing $491 has *nine* representatives, while Connecticut with 91 clergy and contributing $2,200 has but *seven*, and Virginia with 94 clergy and contributing $4,150 has but *three?* Is the Church fairly represented by such a system, and especially as no provision in the Constitution enables the Board to take the vote by orders or by dioceses, and thus counteract the overwhelming influence of numbers? That some remedy should be provided for such a defect, seems to me a plain dictate of propriety and equity.

2. The Secretaries and members of the executive committees are ex-officio members of the Board, with the right to speak and vote upon the approval of their own acts. That they should be permitted to attend the meetings of the Board and to speak, may advantageously be allowed; but to give them a right to vote is against the analogy of all the institutions of the kind. As well might the faculty of the General Theological Seminary be admitted to a seat in the Board of Trustees; or the faculties in our colleges be allowed a similar privilege; or the officers and clerks in the banks be admitted to a seat and vote with the Board of Directors.—And when it is remembered that the executive committee fill up all vacancies in their number, subject merely to approval by the Board, it must, I think, be obvious, that in urging a change on this point, I am but urging what common sense and common practice dictate.

3. Another defect is, that it contains no provision by which the rights and feelings of the bishops in those dioceses wherein the Missionaries of the Board labor, are secured against an extraneous influence and interference, on the part of the Secretaries of the Board, in their correspondence with the Missionaries. Loud complaints have been made on this point. By a recent resolution of the Board, its action in this respect has been changed. But without a constitutional provision against such interference there can be no security against its recurrence, as a future Board may revoke the resolution of the present.

4. But a still more serious objection occurs to the present organization, arising out of the relation to it which the bishops of the Church are compelled to hold. In the General Theological Seminary, the bishops may at any time demand in the Board a vote by orders, in which case a concurrence is necessary; and are thus secured against being committed to any measure or opinion, by the force of the vote of a majority.

In the General Convention, a concurrence of the two houses is necessary in all proceedings and laws which affect the whole Church.

But, strange to say, in the Constitution of the Board of Missions, that institution which is interwoven with the *character* of the Church more than any other; that institution which holds in its hands the great work of propagating the Gospel and the Church of CHRIST throughout the land and throughout the world; that institution which challenges the love and liberality of every member of the household of faith: that institution is modelled on the Congregational platform of placing layman, deacon, priest, and bishop, on the arena of debate; where the most skilful, bold, zealous, and fluent, will predominate, and where the opinion of the presiding bishop of the Church has no more practical weight, when questions are brought to a vote, than that of the youngest deacon or youngest layman that may happen to be voted into either Committee to fill a vacancy within a week before the meeting of the Board. The members of the House of Bishops, as a body, are as little disposed as qualified to carry on debates in a popular assembly; and yet, unless they will consent to the exposures and trials of such a scene, they must consent to lose the weight of their sentiments in the Board, or to seek peace by surrendering the conduct of the institution to whomsoever will undertake to lead it. This defect would be the less to be deplored, were it not the fact that the Church at large is held responsible more or less for the proceedings of the Board, who are regarded as the Church's agents. As that Board is now constituted, the whole House of Bishops, if present, could not prevent the majority from adopting any principle, opinion, or mode of action, however incompatible it might be with the doctrines and usages of the Church.

It is no answer to say that this is an extravagant supposition. It was an extravagant supposition that any one General Convention should abandon or modify the 39 Articles, but the Convention deemed it wise to supply in 1811 the omission of 1789, by inserting a clause into the Constitution to secure the Church against such a step.

There may be other modifications of the Constitution necessary or expedient. I am not wedded to the prevalence of my own opinions in this matter, except so far as they accord with the unchangeable principles of the Church.*

In my judgment, the having two Secretaries, two Treasurers, and two Committees, one for Foreign and the other for Domestic Missions, besides encumbering the machinery of the society and destroying its unity, tends to perpetuate the influence of party division, and to rivet upon the minds of the members of the Church the distinction in Missions between Foreign and Domestic, which the very avowal of the principle "the field is the world" was designed to counteract.

I have deemed it my duty to present these views to you, my brethren, because the advocacy of them in the Board has subjected me to not a little misrepresentation and odium, and I wish to put on record the general views which I entertain and have urged on this subject.

While it is our duty both as Christians and Churchmen to submit to what the constituted authorities of the Church may determine, and to uphold her institutions, the obligation is no less strong upon us to labor in every legitimate way to remedy any defects in the agencies which she establishes to promote her benign objects, and thus to secure for her great and beneficent undertakings the warm affection and expanded liberality of all her members. For the consideration of such changes as have been suggested, we must await the action of the next General Convention. The Board itself is adverse to entertaining the subject of any change in its organization. In the decision of the General Convention on these points fairly had, the whole Church will confide, and no portion of the Church more readily than the Diocese of Western New York.†

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* The answer usually made to these objections is, that at the General Convention of 1835, when the present defective constitution was adopted, its adoption was the result of compromise; but by and between whom this compromise was made, its precise nature and extent, the particular points which it involves, the parties whom it binds, and the length of time it is to last, are matters of which the Church generally is ignorant. They do not appear on the records of the Board or of the Convention.

† To show that the Bishop and Diocese of Western New York, while respectfully and constitutionally urging improvements in the Missionary action and organization of the Board of Missions, are not shrinking from the attempt to discharge their duty and to sustain the Missions of the Church, let the following facts, derived from the publications of the Board itself, declare to their brethren in the Church. They are stated not for boasting, but for vindication. We are yet very far behind our obligations and privileges, but not behind all of our sister Dioceses, in our efforts to promote the cause.

I. That from June, 1839, to June, 1840, *sixteen* churches in W. N. Y. contributed to the funds of the Board.

From June, 1840, to June, 1841, *thirty one* churches contributed.

From June, 1841, to June, 1842, *fifty-eight* churches contributed.

II. That during the conventional year ending August 17th, *one fifth* of the contributions of the Diocese for all Church purposes, other than parochial, went into the treasury of the Board of Missions.

III. That the churches in the Diocese very generally responded to the special appeal of the Bishop, in the Pastoral Letter in behalf of the Domestic Committee, made in January of this year.

IV. That during the last year, ending June 15th, 1842, more churches in this Diocese made collections or contributions for the Board of Missions in proportion to numbers, than in any other Diocese but one, as will be seen from the following table, comprehending some of the principal Dioceses.

In So. Carolina	31	churches out of	44	made collections.
W. N. York	58	"	110	"
Massach'tts	23	"	46	"
Connecticut	41	"	97	"
Maryland	34	"	90	"
New York	61	"	153	"
New Jersey	15	"	43	"
Pennsylvania	46	"	122	"

V. That there has been a greater increase of contributing churches during the last year in Western New York, than in any other Diocese, while in many Dioceses the number has decreased, as well as the amount contributed.

In W. New York	27	additional ch'hes made coll't'ns.
S. Carolina	11	" " "
New York	4	" " "
Maryland	2	" " "

While in Connecticut there were 9 churches less which made collections; in Pennsylvania, 7; in New Jersey, 4; in Massachusetts, 3.

VI. In regard to the amounts contributed, legacies excepted, it will be seen that Western New York has not fallen off, but gained, on the amount of the former year, while other dioceses have lessened their contributions.

The contributions to the Board of Missions in 1841 and 1842 respectively were as follows:

	1841.	1842.	Gain.	Loss.
From New York,	$11,282	$12,681	$1,399	——
S. Carolina,	8,846	8,656	——	$190
Pennsylvania,	7,886	4,869	——	3,017
Maryland,	3,379	3,123	——	256
Connecticut,	3,389	2,207	——	1,082
Massach'tts,	2,508	2,106	——	402
W. New York,	1,150	1,210	60	——
New Jersey,	722	491	——	231

From the Oxford University Herald.

CONSECRATION OF THE COLONIAL BISHOPS.

The impressive and solemn ceremony of consecrating the five newly-appointed colonial bishops took place on Wednesday morning in Westminster Abbey.

The doors of this magnificent and sacred edifice were opened for those who had obtained tickets of admission at ten o'clock, and no one was allowed to pass after half-past ten o'clock, at which moment all the entrances to the abbey were locked.

A few minutes before eleven o'clock the overture to *Esther* was admirably performed. Mr. Turle presided at the organ. Principal bass singers, Mr. Sale and Mr. Bradbury; counter tenor, Mr. Hawkins; tenor, Mr. Hobbs.

Precisely at eleven o'clock, the Bishops of London, Winchester, Rochester, and Chichester, entered the choir at the west door and proceeded to the altar.

The Right Rev. prelates were followed by Dr. Coleridge, late Bishop of Barbadoes, and the newly-appointed bishops, viz., Archdeacon Parry, Bishop of Barbadoes; Archdeacon Austen, Bishop of Guiana; Dr. Davies, Bishop of Antigua; Dr. Tomlinson, Bishop of Malta and Gibraltar; and Dr. Nixson, Bishop of Van Diemen's Land.

The Queen's Advocate (Sir John Dodson) was in attendance, attired in his scarlet robes of office. The learned gentleman took his seat on the left of the new bishops.

The Right Rev. bishops and the other dignitaries of the Church having taken the respective seats appropriated to them, the morning service of the Church commenced. The prayers were read by the Rev. Mr. Lupton, and the lessons of the day by the Rev. Mr. Waters. The communion service by the Bishop of London.

The following is the order and programme of this interesting and important ceremony.

The Chapter of Westminster received the newly-appointed bishops in the Jerusalem Chamber.

The Archbishop of Canterbury being indisposed, a commission empowering the Bishops of London, Winchester, and Rochester to act for his grace, had been granted, and those Right Rev. prelates, with the Bishop of Chichester, and the late Bishop of Barbadoes, (Dr. Coleridge,) assembled shortly after ten o'clock in the Jerusalem Chamber, where they were joined by the newly-appointed colonial bishops, and afterwards moved in the following order from the chamber into the choir of the abbey:—

Beadle.
Almsmen.
Choristers.
Gentlemen of the Choir.
Minor Canons.
Receiver of the Chapter of Westminster (Mr. Gell.)
Chapter Clerk of the Dean and Chapter of Westminster (Mr. Vincent.)
Canons' Verger.
Canons.
Deans' Verger.
Sub-Dean (Lord John Thynne.)
The Colonial Bishops.
The late Bishop of Barbadoes.
The Bishop of Chichester.
The Commissioners of the Archbishop of Canterbury, viz.,
The Bishop of Rochester, the Bishop of Winchester, and the Bishop of London, with their attendants.

The procession thus formed moved up the centre aisle, and on entering the choir the different members passed into their respective places; the Canons and Sub-Dean of Westminster drawing aside until the bishops had passed them, to take their places within the altar rail of the Sacrarium.

The Canons and Sub-Dean then passed to their accustomed places.

The morning service then commenced; at its conclusion, the Sub-Dean and Canons proceeded to their respective places within the altar rail.

The communion service then began, which was read by the Bishop of London and the assistant Bishop.

The usual prayers of the Church having been read, the Right Rev. Dr. Coleridge, late Bishop of Barbadoes, preached the sermon. He selected for his text the 43d chapter of Isaiah, 5th and 6th verses. The Right Rev. Prelate spoke at some length on the universality of the Redeemer's kingdom; he showed that in the prophecies it was clearly developed, and in the law itself not obscurely intimated. In adverting to the high position our country holds amongst the kingdoms of the earth, his lordship remarked that we boast, and not without justice, of our pre-eminence; but it ought to be recollected that our moral and intellectual greatness, our naval and military renown, the spread of our commerce, and the abundance of our wealth, were not given us for worldly purposes alone, but as instruments wherewith to work for the glory of GOD; and what could be more worthy of such a country than the co-extension with its influence of the Gospel which the Saviour came to deliver? The bishop next alluded to the high solemnity of the day. Never, he believed, were the principles of the Anglican Church more thoroughly sifted or better understood than during the temporary cloud that passed over the Church during the seventeenth century. Though dead, the venerable prelates and clergy of that day speak to us in their deathless writings. True to her apostolical origin and primitive purity, the Church which they loved, and for which they would have laid down their lives, has risen with the exigencies of the times; it is no longer satisfied with the scanty provision for its distant members, or for the conversion of the heathen: it is now, so to speak, putting forth off-shoots from the Parent Church, and sending forth prelate after prelate to the remotest portion of her spiritual jurisdiction. It was necessary that she should arouse herself. As an affectionate parent she has sought her children, who are an integral part of herself, on whose safety depends in a great measure her own. Translations of the Bible and the liturgy have been made into various languages, but this should not be all. Ministers must be sent forth to expound them, for without efficient pastors the spiritual interests of the people can never be consulted. In almost all our colonies there have been some clergymen, but there has been no presiding and controlling power. In some cases, indeed, success has attended the efforts of the clergy, but this has been the success of individuals, not of the system. There has been no voice of authority to defend the clergy—no counsellor for them in their difficulties—no one into whose bosom they might pour their private difficulties, their pastoral trials, their personal dangers. There was no chief minister to cement the clergy into one influential body—to promote "the unity of spirit in the bond of peace." There was no one to confirm the young, to send out additional clergymen; and under such circumstances it was impossible to hope for any measure of success.

The Right Rev. prelate concluded his sermon by an eloquent appeal to the newly-elected bishops. He warned them of the difficulties they would have to encounter in the discharge of their high and holy duties. He trusted that they would assert the apostolical character of the Church, and maintain her Catholicity—that they would imbibe her scriptural principles, and prepare the way for a stricter discipline, and enjoin uniformity as far as practicable. He trusted that they would be firm, yet tempering it with mildness—cautious without timidity: that they would be examples of their own injunctions, and cherish souls through love for the Redeemer, and, as He died for all, so they would labor for all. Many a prayer would be offered up for a blessing on their labors; many a heart would wait on their progress, and they would be cheered by the promise held out to all faithful ministers, that GOD would be with them, "even unto the end of the world."

After the sermon was concluded, the five colonial bishops, who, until then, had been seated on the north side of the sacrarium, opposite the assembled clergy in their robes, were conducted to St. Edward's Chapel, when they put on their rochets; and on their return to the choir they placed themselves before the three bishops, the commissioners of the Archbishop of Canterbury.

The Queen's mandate having been read, and the accustomed forms administered, the consecration service was performed, the Right Rev. commissioners being seated in front by the altar.

When this part of the service was concluded, the colonial bishops again retired to put on the rest of their robes, and on their return they knelt at the altar, when the Bishop of London began the "Veni Creator," which hymn the choir immediately took up, and sung to the conclusion.

The consecration service having been concluded, the five colonial bishops passed to their places among the other bishops on the south, within the altar rail.

That part of the congregation who did not partake of the Lord's Supper, then left the abbey, and the communion service was proceeded with in the usual form and ceremony. A collection was afterwards made, the amount of which the Dean and Chapter of Westminster intend to apply to the uses of the Colonial Fund.

At the conclusion of the communion service the Chapter of Westminster conducted the bishops back to the Jerusalem Chamber in the usual form of precedence.

The sermon occupied nearly an hour in delivery, and during that part in which the Rev. Dr. pointed out the important duties of the ministerial office, the newly created prelates were much affected. The preacher then, in forcible and eloquent language, impressed on those whom he addressed, the great truth that the universality of the Redeemer's kingdom ought to be the great object of all Christians, particularly Christian ministers.

The following was the order of the music on this interesting occasion:

Introductory Voluntary—Overture to Esther.	
Responses and Chants,	Tallis.
Te Deum and Jubilate,	Nares.
Veni Creator,	Attwood.
Athanasian Creed,	Tallis.
Voluntary—Sermon,	Spohr.
Voluntary after Consecration,	Haydn.

The ceremony occupied nearly four hours.

A great number of the clergy were in attendance, and several distinguished foreigners, amongst whom we noticed Chevalier Bunsen, the Prussian Ambassador, &c., &c.

COMMUNICATIONS.

To the Editor of the Churchman.

Rev. and Dear Sir,—There are generally some suggestions offered at or about the time of our Annual Diocesan Convention; allow me to add to their number, whether they be adopted or not.

A very great improvement has already been made in the appearance of the larger proportion of the clergy in their canonicals at the opening of the Convention. I ask, why should not each and every one of them so appear throughout its session? Most have their gowns with them—there can be no inconvenience in wearing them; besides which, even if otherwise, it is proper, in order to distinguish our order from the laity; it is becoming as a matter of respect to our profession, and a duty we owe our diocesan, before whom we are bound at all times, and in all places, to present ourselves in our appropriate vestments, as priests and deacons; and then he will assume his own, for a gown is not the bishop's official robe, and he appears as President of the Convention in virtue of his office.

Again:—Nothing can be more sublime and beautiful than the chanting of the service on the first day of the Convention,—I ask why should we forego it on the second and subsequent days when prayers are read? Surely Dr. Hodges and his choir would not hesitate for a moment, to preside and conduct this part of our devotions, with their wonted ability, from the beginning to the end of our holy solemnity. If otherwise, let the rector or assistant minister of the Church see to it: as we all should, did the bishop visit our respective parishes. The attendance of the choir should be a *sine quâ non*, as without it "all things" cannot "be done decently and in order."

I am, Rev. and dear Sir,
Your faithful friend and brother,
SEMPER IDEM.

To the Editor of the Churchman.

Dear Sir,—For the good of the Church and people up town, I sincerely hope that another season will not pass without having some one of our churches, in the upper part of the city, open every Sunday evening. Will you not, dear Sir, (in connexion with others who may see this,) use your influence in bringing about so desirable an object? I do think it would be the means, under GOD, of doing much good. Now is the time to commence.

Respectfully your friend,
A LOVER OF THE CHURCH.

For the Churchman.

ST. JOHN'S CHURCH, BROOKLYN.

Mr. Editor,—During the progress of the course of sermons delivered in St. John's Church, Brooklyn, last fall, an article appeared in the New York Observer, with this ominous heading—"Is this Oxfordism?" The writer, who says that he was an eye witness, describes, with great minuteness, what he *saw* and what he *heard*. He saw *lighted candles* on the altar—*pictures* on each side of it—a great cross over it, to which seven clergymen bowed down, &c., &c. He heard *Popish* doctrine, &c., &c.

I have hitherto permitted this statement to go uncontradicted, for I am quite indifferent as to what those for whose information the article was at *first* written, think either of the doctrine preached, or the manner in which divine service is celebrated, in St. John's Church. I have been told by brethren whose opinions I esteem, that the idea is quite prevalent abroad, that great novelties of practice have been introduced into this church, and that many, thinking all this true, have taken offence. I will state all the facts. The arrangement of the altar in front, and the pulpit in the rear, was found inconvenient. It was desirable to have more room within the altar rails. It was also desirable to have the altar brought more conspicuously before the congregation, as *the place* where *the highest act* of worship is performed. To effect this, at the suggestion of the person by whom the whole had been made, the pulpit was removed to one side, the desk to the other, and the altar placed elevated in the centre. As to *lighted candles*, they are always there when wanted, as they were in the *evening* alluded to. As to the *great cross*, it was one of Christmas greens. The clergy present said their devotions as usual, on entering the church. There has not been a single new thing or new ornament introduced into the church in ten years—there has been no alteration made in postures, except what necessarily arises from a change of location of the altar—for the Creed and Gloria Patri were always said in this church by the clergy with their faces to the altar. The whole article was a deliberate design at misrepresentation, and just worthy the source whence it came.
E. M. J.

From the Banner of the Cross.

COUNTRY CONVERSATIONS, VII.

PROOF POSITIVE.

Romanist. I hear that those Oxford men pretend to say that ours is not the one true Church.

Catholic. Certainly they do; and so do all who are well versed in history.

Romanist. Well, for assurance, that beats all! Why, does not every body know that the Apostle Paul wrote an "Epistle to *the Romans*?" and does not *that* prove it?

EASTERN DIOCESE.

Bishop Griswold, on Wednesday, the 7th inst., in St. John's Chapel, Jamaica Plains, assisted by the Rev. Messrs. Howe, Clark, and Woart, admitted the Rev. Justin Field, jr., to the order of priests. The service by the Rev. Mr. Clark, and the lessons by the Rev. Mr. Woart, and the candidate was presented by the Rev. Mr. Howe. The sermon was delivered, and the LORD'S Supper administered by the bishop.

On Sunday last, Bishop Griswold preached three times in Manchester, N. H., and confirmed four persons.

On Wednesday, of the present week, the Rev. Moses P. Stickney was ordained priest, in St. Michael's Church, Marblehead. The Rev. Messrs. Watson, Vinton, Clark, and Mason assisted. Morning prayer by the Rev. Mr. Clark; the sermon by the bishop.—*Christian Witness.*

THE CHURCHMAN.

SATURDAY, SEPTEMBER 24, 1842.

THE COLONIAL BISHOPS.

The last arrival from England has brought the expected account of the consecration of the Colonial Bishops, the particulars of which will be found on our first page. The consecration, contrary as it would seem to the usual precedent, was performed publicly, and the lively interest which it has excited is a gratifying proof that the Church is rising in the affections of the people, as she must continue to do in proportion as her divine constitution is vindicated and practically illustrated. Let the clergy of the Church of England unite in following the example which has been so nobly set by many of their number; let them fearlessly assert the original and rightful independence of the Church; let them faithfully carry out her provisions, and thus show in practice as well as theory, that she is the real source of safety and glory to the nation; and that in her alliance with the state, the Church receives nothing which she might not well afford to lose, and the state gives nothing which she does not receive back an hundred fold;—let them do this, and they will yet bow the hearts of the people as one man in love of the Church, and through it in loyalty to the state. To nothing else, under the divine blessing, than to the juster perceptions of the divine authority and spiritual character of the Church, are we to ascribe the growing love for her institutions, of which the consecration of the five new bishops and the public interest manifested in the event are such gratifying proofs. "The occasion," says the Times, "was a striking one; indeed, in the annals of our reformed Church, cramped as it has ever been by untoward circumstances, unprecedented. The sending forth of five almost Missionary Bishops into countries whose religious well-being we have so perseveringly neglected, is a recognition of responsibility, late indeed, but from which the happiest and greatest results may flow. It is the commencement of an enterprise, and it was right that that commencement should be made, not in a corner, but in the eye of the world, and with all the majesty and grandeur which the services of our Church, the solemn beauty and the ancient associations of Westminster Abbey, could impart. We do not deny the dangers of giving to a religious service anything of the character of a spectacle. But these are, in a degree, inseparable from any application of talent, energy, taste, or riches, to the adornment of those services. It is a question of degree. And in the present instance, we do not hesitate to hail the precedent of performing worthily, and in the face of the Church, those high offices in which the Church is so deeply interested." "On no former occasion," says the Church Intelligencer, "has an event so highly interesting and important to the Church of CHRIST in England, ever taken place in Westminster Abbey. * * * The Church, in all her fulness, will thus be greatly extended, and over countries which very much need the benefits and blessings of the Apostolic office." The very censures bestowed on the arrangements of the day show that the interest which is felt in the Church is continually becoming more real and diffusive. "It would have added greatly," continues the same journal, "to the solemnity of the whole, if the clergy had attended in surplices, the proper official dress, and had been all assembled round and near to the altar. But there was much in the arrangements altogether which manifested great indifference to decency and order. The manner, however, in which the bishops and clergy at the altar made their offerings was very appropriate and imposing, each one advancing singly to the front of the altar, and presented his offering to GOD on his knees on a stool placed there for that purpose. The collection of the offerings from the remainder of the congregation was made by two clergymen only and with much confusion, and several omissions which might have been easily avoided under proper arrangements, and really *ought* to have been avoided." And after enumerating some other omissions of a like kind and apologizing for them on the ground that such celebrations had not hitherto been of so public a nature, and that therefore the authorities might not be aware of what was necessary and requisite for the occasion, the Intelligencer remarks: "We must have all such solemnities conducted [for the future] in a different style, and with a much better feeling and spirit. The times demand it, and Churchmen demand it, and what is much more than all, the Church demands it, and must and shall have it. It will not do to say that we have nothing to do with such matters, for in fact we have, as members of the Church, as much to do with such matters as any other members of the Church. The Church, and her privileges and blessings, are common to all her members, and each one is interested, or ought to feel interested, in every thing that concerns her welfare."

Our readers cannot fail to be interested in two further extracts from secular journals of high repute, which are not only excellent in themselves, but valuable as indicating the deep and extensive interest which the event has excited. The first is from the Church and State Gazette:

"The metropolis of this great country has witnessed during this week a ceremonial worthy of her high station among the nations of the world. The Church of England has celebrated an event worthy of perpetual remembrance in the annals of her history. One hundred and eighty years ago, emerging from a state of proscription, and distress, and almost of national annihilation, re-established most unexpectedly with the sudden restoration of order, and of the legitimate monarchy, the Church of England consecrated in the Abbey, St. Peter's, Westminster, five prelates to the sees vacated in the limits of her own lands. The same Church of England, reinvigorated by the progress of centuries, outliving the various phases of persecution which have assailed her, strong in the present affection of the people, and secure in the panoply of her divine origin, her apostolical creed, and of extended and extending usefulness, now sends forth from the same noble edifice (never since used for a similar purpose) five bishops, to carry forth her faith and discipline to other lands, and to promote, under her auspices, the evangelization of heathen settlements, or to extend to colonies of her own countrymen the privileges of Church membership—making a participation in the blessings of the Church to be co-extensive with the blessings of the empire. It was, indeed, an interesting sight—amidst all the glorious recollections of former days crowding on the mind, in that seat dedicated to the consecration of those who are the 'defenders of the faith'—to behold a portion of the asserted hierarchy of this nation setting apart, with solemn imposition of hands, those who are to officiate in far-off lands, in the vast continents of the west, and in the scene of St. Paul's labors. The same mighty task was to be entrusted of ruling in the Church, of contending for the faith, and of hazarding even their lives for the truth's sake. The propagation of the Gospel, the instruction of our own countrymen, the conversion of the heathen, will be no longer left to the isolated efforts and individual exertions of private missionaries (ἰδιώταις.) The Church in its threefold ministry, in its due administration of the sacrament, and in its preaching of the word, the ordinance appointed by GOD for the evangelizing the world, has aroused herself to the attempting the performance of this part of the great duty assigned to her, and we may confidently hope that a greater and more abundant blessing will be given to those who make a due use of ALL the means appointed by the Almighty. The results indeed of this event are without the limits of present foresight or calculation. The nation and the Church of England appear to be, day by day, becoming more alive to their duties and responsibilities conferred on each of them as an integral portion of the Holy Catholic Church of CHRIST. This effort may be, in the providence of GOD, only the precursor of larger efforts of the same nature. These prelates may be only precursors to other ecclesiastical chief rulers, sent forth on their holy commission by the hierarchy of England; and whole colonies and nations may in after days trace their enjoyment of civilization and of Christian privileges, (for Christianity is the best civilizer,) and date their improvement, amelioration, and greatness, from this festival of St. Bartholomew. We cannot, therefore, but congratulate our readers on the event which we have thus noticed. We congratulate them on the prospect of those rich blessings with which this event is likely to be fraught to the distant colonies of the empire, increasing thereby attachment to the mother country, loyalty to the absent Sovereign, and mutual love and pleasure among themselves. We congratulate them yet further on the great good likely to arise from it to the Church at home, in the reflecting back upon her, more correct notions respecting Church discipline, and in enforcing upon her, day by day, the necessity of exerting herself as a society possessed of an existence and invested with privileges, which as the state did not give, so can it neither take away. We find one more cause of congratulation. This interesting spectacle was indeed a splendid ceremonial; but the close attention manifested by all, the services of the responses, and the general appearance of devotion, proved, that both by the clergy and the laity it was looked upon as a *religious* service, and not as a show, worthy of attendance because of the rarity of its occurrence, or because of the magnificence of its celebration."

The other is from the John Bull:

"In another part of our impression will be found an account of the gratifying and imposing ceremony of the consecration of the five new Colonial Bishops. Every true Christian worshipper will derive delight from the observation of the public, and at the same time, hallowed, sacred, and fervent manner, in which, under the direction of the ecclesiastical authorities, this holy ordination had effect. The sending forth of *four* almost missionary bishops into regions where the discipline of the Church has been too long neglected, is a recognition of a duty upon the mother country, to attend to the fitting provision and administration of religious aid throughout the whole of her vast and generally thriving colonies. We rejoice in the publicity and ceremony that has surrounded the event. 'It is the commencement of an enterprise, and it was right that that commencement should be made, not in a corner, but in the eye of the world, and with all the majesty and grandeur which the services of our Church, the solemn beauty and the ancient associations of Westminster Abbey could impart.' The notion of a spectacle, a sight, or a pageant, is in no respect created by the solemn performance of the beautiful cathedral service of our Church, albeit on such an occasion it be executed amid a more than usually awe-inspiring scene, and with a precise regard to appropriate formalities. It is well that these revered solemnities, thus strictly observed in the very heart of the Reformed Church, and in the face of the world, should have preceded the departure of these holy divines upon their sacred mission. May this event propitiously conduce to uphold them in the firm performance of their high functions through the arduous difficulties that must of necessity await them, and thus consequently to promote the extension of the Episcopal Church of England, and the propagation of that faith in which we repose our hopes of salvation and happiness. At no time, by any people on the face of the known earth, has a like instance of regard for the spiritual interests of their fellow men, been more energetically, warmly, benevolently, or wisely evinced."

Most sincerely do we sympathize in the joy which this auspicious event has diffused, not only in England and her dependencies, but throughout the Church of CHRIST, in what country soever she is spread. We have observed, however, with regret, the absence of the Archbishop of Canterbury, through severe indisposition, though we are happy to say that the same arrival which informs us of the illness of his grace, assures us also of his convalescence. By the by, the mention of this circumstance reminds us of the parallel—not without its interest—drawn by the Church Intelligencer, between the consecration of the five bishops on the present occasion, and the consecration of the five bishops in 1660, with the quotation of which we shall conclude our notice of this memorable and deeply interesting event:

"They were then consecrated in Westminster Abbey, and so were they now.

The Archbishop of Canterbury *then* did not officiate, but granted a commission to other bishops; so did he now: and in the commission then, the Bishops of Winchester, Rochester, and Chichester, were named, as also in the commission now.

Moreover, the Archbishop who granted the commission then was *William* Canterbury (Juxon); and the Archbishop now is *William* Canterbury (Howley.) Another curious fact is, that both these primates were consecrated to the see of London, and were translated to Canterbury on the death of the Archbishop who consecrated them—Laud and Sutton.

William Juxon was consecrated at *Lambeth*, in *October*, (27th,) 1633. William Howley was consecrated at *Lambeth*, in *October*, (3d,) 1813. *William* Juxon and *William* Howley were both consecrated to the *see of London, at Lambeth*, in *October*, and translated to Canterbury on the death of the primate who consecrated them. During the primacy of each, five bishops were consecrated together at Westminster, by bishops commissioned, on both occasions, by the Archbishop; and in each commission, Winchester, Rochester, and Chichester were named.

The consecration of five bishops is so rare, that the coincidences are curious.

It is worthy of note, that in Mary's time, the six bishops were not consecrated by *an Archbishop*, but by S. Winton."

P. S. Since writing the above we have received our foreign papers to September 3d, which give, we regret to say, a much more discouraging account of the health of the Archbishop of Canterbury:

"*Dangerous Illness of the Archbishop of Canterbury.*

"With feelings of the most unfeigned regret, it becomes our painful duty to inform our readers that the anticipations of Dr. Howley's speedy return to convalescence, in which we indulged during the latter part of last week, are not, owing to the inscrutable dispensations of Providence, likely to be realized. The bulletin of Saturday announced that his grace had passed a good night, and that he was gaining strength. During the whole of Saturday, no fresh symptoms exhibited themselves from which anything like an unfavorable conclusion might be drawn; and, as may be gathered from the following bulletin of Monday, the Archbishop, on the preceding night, had been in a favorable condition:—

'His grace the Archbishop of Canterbury had a good night, but has not been in so favorable a state during the morning, his strength having rather failed during the day.

'Addington Park, Sunday afternoon.'

"Shortly after breakfast, however, the Most Rev. Primate's health began to decline; and his grace has since continued to fail in strength, as announced in the following bulletin, dated at seven o'clock on Monday morning:—

'His grace the Archbishop has had some hours of restless sleep, and is much weaker this morning.

'Addington Park, seven o'clock, Aug. 29.'

"The spasmodic cholera with which the Most Rev. Primate was originally attacked has not at all returned; but the severity of his illness was such as to leave his bodily powers in that utter state of prostration, that the best medical skill has been ineffectual in restoring the tone of his corporal faculties. The Primate is in his 77th year.

"We rejoice in being able to state that the late accounts received from Addington Park are of a more favorable nature. His grace had some refreshing sleep during Monday night, and was able on Tuesday morning to take more food, but from the advanced age of this distinguished ornament of the Church, the physicians in attendance on the Right Rev. Prelate do not at present entertain any sanguine hopes of his ultimate restoration to health, the debility being very great.

"We are happy to state that the accounts received at Lambeth Palace on Thursday morning are on the whole rather favorable. The following is a copy of the bulletin shown to the numerous inquirers after the state of the Right Rev. Prelate:—

'His grace has passed another tranquil night, and his strength has not decreased.'

'Addington Park, Sept. 1, 1842, 9 o'clock, A. M.'"

On Wednesday morning next, 28th inst., there will be divine worship in St. Paul's Chapel, on occasion of the opening of the Convention of this diocese.

The pews in the middle aisle will be reserved for the clergy.

The Bishop wishes to draw attention to the following notice given at the opening of the Convention last year, and which he desires should be observed on all similar occasions:—

It is particularly requested that the congregation will remain quietly seated after the blessing which follows the communion, for the purpose of securing proper solemnity to the following mode of complying with the rubric, which provides that "*if any of the consecrated bread and wine remain after the communion, it shall not be carried out of the church; but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same.*"

Clergymen appointed for the purpose will, immediately after the secret prayer which follows the blessing, advance to the chancel, receive the remaining consecrated elements, and proceed with them through the several aisles, handing them at the door of each pew. The communicant nearest to the door, having partaken of the bread or wine thus offered, will pass it to the other communicants in the same pew, and then restore the remainder to the clergyman who handed it.

The return of the holy vessels to the Lord's table will indicate the proper time for the congregation to disperse.

The collection at the offertory will be in aid of the funds of the New York Bible and Common Prayer Book Society.

The service on this occasion will commence at TEN O'CLOCK.

We ask attention to the able and dispassionate remarks of Bishop Delancey, on our first page, in regard to the missionary operations of the Church. Bishop Delancey has done but justice to himself in thus recording his sentiments; if they do not benefit the Church at present, they will at least do her honor in time to come. The principles of truth abide, while the tempers of men change.

Our poetical columns, though destitute of original matter, are yet more than usually attractive. The extract from Mr. Williams' "Baptistery," in particular, has all the force and simplicity of that eminent poet, without any of his characteristic faults. The effusion of Bishop Doane, also, is in his happiest vein.

The Rev. Prof. Caswall has just published in England a pamphlet entitled "The City of the Mormons; or Three Days at Nauvoo, in 1842." Some time ago, on the eve of Mr. Caswall's departure for Europe, we mentioned, with his permission, though without introducing his name, the fact of his visit to Nauvoo, and several particulars connected with it. We shall be able in our next to give a full and interesting narrative in the words of Mr. Caswall himself.

The Rev. S. R. Maitland, Librarian to the Archbishop of Canterbury, whose annotations on the Rev. George Townsend's edition of Fox's Martyrology have long enriched the pages of the British Magazine, has lately published Part II. of his "Notes," &c., devoted to the subject of *Puritan Thaumaturgy*. "The miraculous powers attributed to John Fox by his friends," says the Irish Ecclesiastical Journal, "and claimed for him by his son in the inscription on his tombstone, are passed over by Mr. Townsend with a slight notice, and an attempt [is made] to explain them in such a manner as at once to defend the Martyrologist against the charge of playing on the credulity of his admirers, and to avoid maintaining that any really miraculous powers were possessed by him. Mr. Maitland has done good service to the cause of truth by refusing to permit a question so curious and so full of instruction to be passed over *sub silentio*: and it is to be hoped that he will follow up the important subject which he has so ably begun. It deserves a full and minute examination, such as Mr. Maitland is so well qualified to give it, for it is but little known in the present day how much the success of Puritanism, in the age when it first appeared, was owing to its claims to miraculous powers, the gift of prophecy, exorcism, visions and revelations supplementary to, if not superseding the written Word of GOD; in fact, to such pretensions as are at this moment put forward by Romanists, Mormonites, and other sects."

In "Johannes Tricross," on our first page, we recognize, as we think, the pen of an occasional contributor to our columns. His communication has attracted attention in England, and has led the Church Intelligencer to press on the clergy the importance of giving certificates of baptism and confirmation, a plan which has been adopted to some extent in our country. The same paper suggests also that the certificates given at the time of confirmation, should be presented every Easter to the rector or curate for his signature, and be kept by their owners as evidences of a continued conduct worthy of their Christian profession. Such credentials, it is suggested, would help to cherish a due sense of Christian character and responsibility, and be a passport to confidence in distant branches of the Church.

As bearing on this subject, and as illustrating the influence which certificates of baptism are capable of exerting, the editor begs leave to mention the following incident. A clergyman of this diocese was once sent for to administer the consolations of religion to a man who was lying, as the event proved, on his death-bed. On his arrival, the sick man stated to him that he was by birth a native of the south of France, that he had been educated in the Roman Catholic Church, and that he had sent for him in the hope that he would receive his confession and administer to him the rites of the Church; a request which at that time, (more than 40 years ago,) excited no surprise, and was readily acceded to. But this by the way. The fact which we wish to mention is, that the penitent, in the course of conversation, opened his dress and exhibited, next to his bosom, a parchment which contained a certificate of his baptism, written in Latin, and signed by the cure of his native place. The man was then about seventy years of age, had spent most of his life, either as a sailor or merchant, in travelling in various countries; and this certificate, as he declared, had been tied around his neck by his mother in infancy, immediately after his baptism, and had never been removed; but had been constantly worn next to his heart, and had served, in the most distant climes, in seasons of imminent peril, and throughout all the vicissitudes of an eventful life, to remind him of his adoption into the communion of saints, and of that new birth *wherein he was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.* We state the fact and leave the comment to the reflections of the reader. The efficacy of such a memento in supporting and animating the hopes of the Christian life, and in retaining the Christian in that repentance and faith which are required before baptism, and *much more* after it, as the necessary qualifications to heavenly blessedness, is too obvious to be urged.

EPISCOPAL VISITATION.—The day has been changed for the Bishop's visitation of St. Michael's Church, *New York.*

The Rev. E. M. Johnson, of Brooklyn, has informed us that since the organization of St. John's Church, he has administered the holy sacrament of baptism to *one thousand* individuals. He proposes to preach a sermon to those parents and children, and requests the attendance of all such who may be informed of the fact, at the church, on Sunday afternoon, Oct. 2d, (the 19th after Trinity,) unless the weather be stormy, if so, on the next Sunday afternoon.

LAUDATE DOMINUM; *a Collection of Gregorian and other Chants and Doxologies, adapted to the Morning and Evening Service of the Church; together with the Responses and Trisagion at the Holy Communion, and the Suffrages to the Litany.* Published for the use of the Diocese of Maryland, with the approbation of the Bishop. Pp. 28. Baltimore: D. Brunner.

This is a valuable little work, as far as it goes, compiled principally from old and approved masters. In the Versicles and Responses we think the compiler has been unfortunate in omitting the music for the minister or priest, in "O Lord, open thou our lips"—"Glory be to the Father," &c.—and "Praise ye the Lord," &c. The book would certainly have been more complete with it, and its omission, in our opinion, is a fault. Had the note or notes been inserted, these sentences could have been *said* or *sung*, as most agreeable to the minister.

The compiler (or probably the printer) has mistaken the name of the author whose work has governed him in the arrangement of the *works*:—it should have been Mr. Robert Janes, (not James,) organist of Ely Cathedral, England.
A.

THE BOSTON MUSICAL EDUCATION SOCIETY'S COLLECTION OF CHURCH MUSIC, *containing original Psalm and Hymn Tunes, Select Pieces, Chants, &c., including Compositions adapted to the Service of the Protestant Episcopal Church.* Pp. 304. Edited by B. F. BAKER and I. B. WOODBURY. Boston: Saxton & Pierce.

We sincerely rejoice at every attempt to *improve* Church Music; and, so far as the multiplication of books tends to this object, bid every one a hearty welcome. But we are compelled to doubt the utility of many of the musical works which have made their appearance within a few years past. The work before us contains some good things, principally from Mr. Greatorex, with many very poor productions from other sources. As regards the "*Compositions adapted to the service of the Protestant Episcopal Church,*" with two or three exceptions, we can only regard them as caricatures of the music *adapted* to the service of the Church.
A.

NEW MUSIC FOR THE CHRISTMAS FESTIVAL.—We are pleased to learn that Charles E. Horn, Esq., of this city, is engaged upon a piece of sacred music for the ensuing Christmas festival, the words of which are selected from the beautiful poem of the "Christmas Bells," by the Rev. J. W. Brown. The most effective parts of the cathedral service of the Church will be introduced in the sixth part, with full choirs.

CLERICAL CHANGES.

The Rev. John B. Kerfoot having removed from this diocese to that of Maryland, and been there received, has changed accordingly his canonical residence.

The Rev. George W. Nichols having taken letters dimissory from this diocese to that of Connecticut, is now officiating in St. Mark's Church, New Canaan, Connecticut.

The Rev. John H. Hanson having resigned the missionary station at Belvidere, N. J., and taken charge of the parish of St. Matthew's, East Plymouth, Conn., requests all papers and letters for him to be directed to Terrysville, Conn.

The Rev. Henry W. Sweetzer having removed to Astoria, L. I., and become the assistant to the rector of St. George's Church, Astoria, requests that all letters and pamphlets may be directed accordingly.

The Rev. Richard Smith having resigned his charge of the Missionary station at Corning, Steuben county, and accepted a call to the churches of Springville and Montrose, Susquehanna county, Penn., requests that letters and papers intended for him may be addressed to Springville, Penn., as above.

The Rev. Stephen Douglass, having changed his residence from Medina, Orleans county, to Elmira, Chemung county, requests that letters, &c., intended for him may be addressed to the last mentioned place.

"Certainly, since the days of the apostles, 'the times are changed and we are changed with them,'" was the remark we made last week in transcribing Mr. Ewald's account of the Judaico-Christian prayer-meeting held at the residence of Bishop Alexander, in which "Rabbi I. S. offered up a prayer in Hebrew, which all who understood that language very much admired." The true character, in both its aspects, of this ecclesiastical solecism is thus happily hit off by a correspondent of the Church Intelligencer:

BISHOP ALEXANDER IN SYRIA.

SIR,—The reason of the accompanying remarks on recent proceedings at Jerusalem being couched in another language will be obvious to those who (like the writer of them) have observed, with pain, the open manner in which all questions relating to our Ecclesiastical Superiors are now discussed by [some of] "the ladies and the laity."

Quum primum (Editor benevole) de Episcopo quodam Ecclesiæ Anglohibernohierosolymitanæ in Patriarchatum haudquaquam vacuum immittendo ederetur propositum, apparueritque ut (nostris tandem temporibus, quibus adeo parœciæ Episcoporum numero superantur (!) ut ad hosce locandos illas nobis quaslibet determinandum sit), novo atque insolito more, celeritate parum Ecclesiastica, parœcia nescioquæ, in se ipsa tantum non schisma, in fidelium copia tantum non phantasma, nervis (quod ajunt*) Borussorum, manibusque Cantuarensibus fabricaretur; nonnullos tamen fuisse audivimus, qui de hujusmodi ἀλλοτριοεπισκόπου inceptis, moribusne Catholicis consentanea essent futura, grave quidem secum, nec sine dolore dubitarint.

Dubitationes sane nobis haud minimas varisque modis et jam præbet tota res, et præbitura videtur: dubitandum enim imprimis (cum vespertino cultu Reginæ nostræ natalitia nuper celebrarentur, Rabique I. S. Judaicas quasdam preces coram Episcopo proferret), non, ut ait Shaksperius nostras, "Which is the Christian here, and which the Jew?" nihil enim tale, nullum sibi Christianismi consensum vindicavit Rabbi, I. S.—, sed, (quod vel gravius), "Uter horum (quæso) Rabbi, uter Episcopus? Dubitandum deinde ne, cum ita sit res per Judæos incepta, τετραδίῳ se illorum *pro quibus*, haud *inter quos* orant Catholici (Judæis Turcas, infideles, hæreticos adjungentes), Orientali quâdam pompâ hic alter circumdet Alexander; triumphans quidem, sed vereor ne de ipsâ potius Ecclesiâ quam de Ecclesiæ inimicis triumphans.

A vestri servantissimo,
Μετεώρῳ.

PRIVATE JUDGMENT VINDICATED FROM INJURIOUS RESTRAINTS, is the title of a sermon preached by the Rev. P. W. Alston, at the opening of the fourteenth annual Convention of the diocese of Tennessee. Mr. Alston has ably and eloquently enforced the duty of candid and patient inquiry after truth in opposition to the skeptical school which denies that a man is responsible for his opinions, to such as are sometimes called liberal Christians, who think one sect as good as another, and to a third class who follow their Church, and are content with a blind faith, without an enlightened conviction of its grounds. We must be content with a short extract:

"We hear it commonly affirmed, that it is better for Christianity that there should be differing sects, because they tend to preserve its purity and vitality. This is to affirm in other words,—that it is expedient for the spiritual interests of mankind to keep up between rival communions that system of emulation and jealousy, which thinking men have discarded, on moral grounds, from the intellectual training of youth:—that the Gospel is dependent for the preservation of its purity and vitality on "the works of the flesh, which are hatred, variances, emulations, strifes, seditions, heresies,"—that a certain offence and evil called *schism*, of which we read in the New Testament, has not only lost its evil in our day, but has become transmuted into a valuable instrument for sustaining the Gospel, and subserving the cause of godliness;—that, in fine, the Church of the Living GOD, the Pillar and Ground of the Truth, is a thing to be connected by separation, preserved by disruption, purified by contention, vivified by convulsion.

And shall we accept this for the divine model of that ZION, which "is built as a city at unity in itself?" Is this that "peace of Jerusalem," for which we are called to "pray?" Is this to follow the apostolic injunction which beseeches us, by the name of the LORD JESUS CHRIST, that we all speak the same thing, and that there be no divisions—no σχίσματα, literally SECTS—among us?

Surely, in the name of all reflecting Christians, we may be allowed to repudiate such ideas as not only contrary to the spirit of Christianity, but derogatory to its honor, and insulting to its divine original. In heaven there are no schisms, or variances;—away with the sentiment according to which we imprecate spiritual evil on the world, when we pray for the coming of GOD's kingdom, and the doing of His will on earth, as it is in heaven. Though the divisions which all Christians lament may be "overruled for good," like all other weakness and wickedness, never shall the inference be ours that their existence is matter of congratulation, or that their continuance, their extension, or their *extenuation*, is desirable for the glory of GOD's name, the good of His Church, the safety, honor, and welfare of His people: never shall we deprecate a return to the primitive blessedness of Unity, when the followers of the LORD were of one heart and of one mind, continuing steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayer."

Extract from the Minutes of the Vestry of All Saints' Church, New York, September 20, 1842.

The Rector having communicated to the Vestry the intelligence of the death of the Rev. Mr. Peers, it was, on motion,

Resolved, That the Vestry of All Saints' Church have heard with deep sorrow of the death of the Rev. Mr. Peers, whose residence in the parish for four years had endeared him to many of its members, and secured for him the respect and esteem of all who knew him.

Resolved, That this Vestry cherish a grateful recollection of the services which their reverend friend rendered at various times, to the parish, especially the assistance which he so cheerfully gave to the Rector in the religious instruction of the children and youth, and in the care and oversight of the Male Parochial School.

Resolved, That a copy of these resolutions be sent to the family of the Rev. Mr. Peers, with the expression of our sincere condolence in the severe bereavement which they have sustained, and that they be published in the Churchman and Journal of Christian Education.

BENJ. I. HAIGHT, Rector.
Attest, P. STANFORD, Sec'y.

NEW AGENTS FOR THE CHURCHMAN.

Messrs. Knight & Colburn, Baltimore.

TO CORRESPONDENTS.

"B. C. C. P.," "Yelverton Read," and "S. W. C." in our next.

The Bishop of this Diocese requests the attention of the Clergy to the following:—

FORM OF PAROCHIAL AND MISSIONARY REPORTS, RECOMMENDED BY THE BISHOP.

Baptized, Adults ——
Children ——
Total ——

Confirmed ——. [*In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes, who may have resorted thither for Confirmation.*]

Marriages ——

Funerals ——

Communicants. Added as new Communicants ——
Removed into the parish ——
Removed from the parish ——
Died ——
Present number ——

Catechumens ——. [*Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.*]

Contributions. The Education Fund of the Education and Missionary Society of the Diocese ——
The Missionary Fund of the Education and Missionary Society of the Diocese —— *
The Episcopal Fund ——
The Diocesan Fund ——
In the City of New York, The New York Protestant Episcopal City Mission Society ——
[*Contributions to the above mentioned objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended:*]
The New York Bible and Common Prayer Book Society ——
The Protestant Episcopal Tract Society, New York ——
The General Theological Seminary ——
The General Protestant Episcopal Sunday School Union ——
The Board of Missions of the Protestant Episcopal Church in the United States ——
[*Distinguishing, as occasion requires, between Domestic and Foreign Missions.*]
Other objects connected with the Church ——
[*Distinguishing as occasion requires.*]

Remarks ——. [*Under this head let there be included, according to the Canon, all matters other than those*

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* Nervi bellorum *nummus.*

above specified, which may throw light on the state of the parish; especially, The number of times divine service has been celebrated on Sundays, on holy days, and on other days;—The number of times the holy communion is administered;—The frequency with which children have been instructed or examined in the Church Catechism by the minister, openly in the church -and, The number of catechists who aid the pastor in Sunday school or other catechetical instruction.]

A Canon of this Diocese requires that when a parish is vacant, the annual parochial report shall be made by the Wardens.

It is also required, that "every clergyman not regularly settled in any parish or church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

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* Here should be added, this year, the amount of the *special* collection in aid of the Education and Missionary Society, recommended by the last Convention.

REPUBLICATION
of the Journals of the Convention of the Diocese of New York.

The attention of the REVEREND CLERGY, of the WARDENS and VESTRYMEN of the several parishes, and of individual Laymen, is respectfully asked to the action of Convention on the subject above mentioned, and which will be found on pages 59 and 60 of the Journal of last year, and page 25 of the Journal of the present year.

It is proposed to print 500 copies of the Journal, from the first Convention in 1785, down to the division of the Diocese in 1838. They will be embraced in two octavo volumes, and will be furnished at $5 the set.

As it is absolutely necessary that the whole 500 copies be subscribed for, before the work can be undertaken, it is hoped that the Vestries, at least of the larger and more wealthy parishes, will order several copies. The Diocese has subscribed for 50—and the Corporation of Trinity Church for 40 copies.

When it is remembered that the Diocese has but *one copy* of its Journals from the beginning, and that there is but *one other*, (or at the most, two,) complete copies to be found, as far as is known,—the importance of the present undertaking must be apparent to every one. It is earnestly hoped that it will be promptly and liberally patronized.

Subscriptions will be received at the Church Depository, No. 28 Ann street; at the office of the Churchman, No. 111 Nassau street; and at the Bookstore of Messrs. Swords, Stanford & Co., No. 152 Broadway.

Or they may be addressed to the

REV. BENJAMIN I. HAIGHT,
Secretary of the Convention,
No. 3 Rutgers Place, New York.

New York, September 10, 1842.

The foregoing Circular has been widely distributed through the Diocese in connection with the last Journal, and otherwise. The subscriptions thus far, have been but *very few*. Will not the Clergy, and Lay Delegates to the approaching Convention, come prepared to give their cordial co-operation in carrying out the measure? If not, it must be abandoned.

INTELLIGENCE.

Assistant Bishop of Massachusetts.—The Bishop of the Eastern Diocese, has issued a circular, calling a special meeting of the diocese of **Massachusetts**, to be held in Trinity Church, in this city, on **Tuesday, 27th inst.**, for the purpose of electing an assistant bishop.

We learn that during the late visit of the bishop to New Bedford, 13 persons were confirmed in Grace Church.

A Veteran.—Among the clergy present at the late Commencement at Hartford, Ct., was the Rev. Andrew Fowler, of the diocese of South Carolina. He is the oldest *officiating* minister in the Episcopal Church in this country, being 82 years of age. Such is his health and vigor, that a few weeks since he walked ***nine miles*** on a Sunday morning to officiate in a destitute parish. He is extensively known as the author of several valuable works on the doctrines and polity of the Church.—*Christian Witness.*

From the Southern Churchman.

Consecration.—On Sunday, the 28th ult., in Leeds parish, Fauquier co., of which the Rev. George Lemmon is rector, Bishop Meade consecrated a very neat new brick church. This church is in the midst of the children, grandchildren, and relations of the late chief justice Marshall, and was erected chiefly at their expense.

Confirmation.—At the above time, in the same church, Bishop Meade administered the rite of confirmation to 10 persons.

There were services for several days, in which the Rev. Messrs. Lemmon, Cole, Packard, Slaughter, and W. G. H. Jones, participated. The services, we learn, were well attended and very interesting.

FUNERAL OF MRS. LETITIA TYLER,
Consort of John Tyler, President of the United States.

Mrs. Tyler, after a long protracted illness, expired on Saturday evening, the 10th inst., at 8 o'clock. On Monday afternoon, at 4 o'clock, the funeral service was performed by the rector of St. John's Church, in the east room of the President's mansion. The corpse was placed in the centre of the room, in the same position occupied by the lamented Harrison. A large and crowded assemblage of citizens, heads of departments, and foreign ministers, together with many members of Congress, officers of government, and strangers, with the Rev. clergy of all denominations, were present. On which occasion the Rev. Mr. Hawley, after the funeral service to the end of the lesson, delivered an address. After which, the full and solemn service was performed in committing the body to the grave, it being intended to convey without any further ceremony, her remains to the family vault in Virginia.

DIOCESE OF MARYLAND.

Removals.—The Rev. Henry Major has taken letters dimissory to the diocese of Pennsylvania.

The Rev. Samuel G. Callahan, deacon, has been received by letters dimissory from the diocese of Delaware. [These letters were transmitted previously to the late Annual Convention of Maryland, but not received by the bishop through an oversight.] The bishop has received the canonical certificate of Mr. Callahan's election to be assistant minister of Spring Hill parish, Somerset co.

The Rev. Philip Berry has been received by letters dimissory from the diocese of North Carolina, and is temporarily officiating in King and Queen parish, St. Mary's co.

The Rev. Robert W. Goldsborough has resigned the rectorship of All Hallows parish, Ann Arundel co.

Candidate for Orders.—Samuel Ridout, M. D., has been admitted, on the canonical testimonials from the Standing Committee.

To the Clergy and Laity of the Diocese of Maryland.

Brethren:

Your attention is earnestly requested by your bishop, to the present condition of the affairs of the diocesan school—St. James' Hall, Fountain Rock, Washington county.

A full account of the circumstances which led to the undertaking the establishment of this school, and of its progress, was laid before the last Diocesan Convention in the Annual Address of the bishop.

A Committee was appointed by the Convention, and reported in favor of an immediate effort to raise the amount of money still needed to put the school in operation. The report was agreed to unanimously, and an agent appointed to solicit donations.

The property at Fountain Rock, a very large and substantial stone edifice, with twenty acres of adjacent land, had been purchased with the avails of voluntary subscriptions, by gentlemen resident in Washington county.

Extensive repairs and alterations required an outlay nearly equal to the purchase money. This was met, in part, by the application of a fund for the promotion of Education and Religion at the disposal of the bishop; in part, with the avails of subscriptions by gentlemen in Baltimore, obtained by the Rev. Mr. Lyman, acting in behalf of the bishop. All this had been done previously to the action of the late Convention.

Still, at that time, the bishop was left personally responsible for an unpaid balance due for repairs, the last instalment of which he is to pay on the first of October.

The agency for the Convention was to meet the additional expenditures for furnishing and outfitting—expenditures which it was necessary to make *at once*, or incur the ruinous alternative of breaking up the arrangements for instruction, with exclusive reference to which the undertaking had been set on foot.

Parochial and private duties have hindered the agent of the Convention from doing more than make a mere commencement of his designed operations.

In the meanwhile, the furnishment of the school was to be provided for. For this, again, the bishop has had to make himself personally responsible.

He is now severely pressed by these responsibilities, and appeals to his brethren, in their several stations, for relief.

In addition to subscriptions yet due, of which the term of payment is not yet arrived, $500 at this present time, and $1500 within the year ensuing, will meet the engagements, which, because absolutely necessary for the opening of the school, the bishop has been compelled to assume.

The following sums have been received:

From a country clergyman, for himself and wife,	$10 00
The same, for his daughter,	5 00
A widow's mite, for St. James' Hall,	5 00
A mite for St. James' Hall,	5.00
Specially given, for the chapel communion plate of the Hall, seven months' offerings,	35 00

For the chapel desk, a handsome quarto Bible.

DIOCESE OF OHIO.

Ordination.—At an ordination held by Bishop McIlvaine, in St. Paul's Church, Mount Vernon, on Sunday, the 14th August, Mr. M. H. Hunter, late a minister in the Presbyterian Church, and Mr. W. Fagg, an alumnus of the Theological Seminary of Ohio, were admitted to the holy order of deacons. The sermon was preached by the bishop, and the candidates presented by the Rev. M. T. C. Wing; prayers being read by the Rev. J. Muenscher, rector of the parish, and the lessons by the Rev. Mr. Badger.—*Western Observer.*

FOREIGN.

Socialism.—Owen.—A correspondent of *The Post* says—"Mr. Owen has taken his leave for ever of Rose Hall, Hampshire, for America. The speculation, after expending upon it £37,000, has proved a decided failure. Mr. Owen left it a few days ago in a carriage purchased for him by two ladies, who, according to report, had lent him £7000 towards completing 'Harmony Hall.' They now appear to resign all hope of principal or interest. It is further stated that even the deposit money for Rose Hall has not been paid. The Hampshire breezes were getting troublesome to the father of Socialism; hence his sudden departure.—*Church Intelligencer.*

Chester.—The clergy of this town, with the concurrence of the bishop of the diocese, have determined on the establishment of a school at Chester, in which 100 boys resident in the town shall receive instruction, which shall prepare them for admission to the Universities, to the legal or medical profession, and to the army or navy. Mr. John Brindly, so well known by his exposure of Socialism, has been appointed to the head mastership.

Newark.—In the presence of a large congregation, on Sunday, the 7th instant, at Christ Church, a person, (whose name is withheld,) was, upon his public recantation of the accursed errors of the Romish Church, received in to communion with the United Church of England and Ireland, as a sound member of that true branch of the Holy Catholic and Apostolic Church of Christ, by the Rev. H. D. Jones, B. A., curate of Christ Church, Newark. The form used was that of Archbishop Wake.

What Next?—A dissenting newspaper, published not many miles from York, calls upon "the dissenters and the Church of Scotland, *and also the members of the Church of Rome*, to unite cordially with a view of resisting the encroachments of the Puseyites."

The Bishop of Bangor.—The following anecdote will be read with interest by those who are at all acquainted with Dr. Bethell, the estimable Bishop of Bangor. A few days since a creditor of a poor curate in his lordship's diocese sued him; judgment was signed, and execution issued against him. He had not the means of paying the debt and costs, amounting to **£23.** He therefore waited upon his lordship to deliver the particulars of his position, preparatory, as he anticipated, to being taken to the county jail at Beaumaris. The statement affected his lordship even to tears. The curate wept—the bishop sobbed, and drew a check upon the Bangor bank in favor of the curate for the full amount of the debt and costs.

St. Bees.—The Bishop of Chester has requested the Principal of St. Bees' Clerical Institution, to increase, if possible, the number of students to 100. About 60 are at present in training for the ministry in that College. The Bishop of Chester as well as the bishops of the adjacent dioceses, have expressed their conviction of the great usefulness of this institution, which has sent forth so many able men into the Church.

WORCESTER.—Arrangements are being made for opening an Episcopal floating chapel near Worcester, for the instruction of the men employed on the river Severn and the Worcester and Birmingham canal. The Venerable Society for Promoting Christian Knowledge has made a grant of £50 in aid of this benevolent design; and the Bishop of Worcester, with his accustomed liberality, has subscribed £25. In addition to the three churches erected on the Weaver navigation in Cheshire, three places of public worship have been recently set apart for boatmen in Staffordshire.—*Church Intelligencer.*

CAUTION TO INFIDELS.—A sottish looking fellow was charged before the magistrates at Halifax, on Saturday last, by the Rev. Mr. Baldwin, with using most abusive language to him, while going to visit a sick person the day before, (Tuesday.) Greenwood was the defendant's name, who was ordered to pay £5, in default of which he was committed for three months to the House of Correction. This, it is hoped, will teach this fellow, that though infidelity may give a license to abuse the clergy, the laws of our land are too just to allow it with impunity.—*Leeds Conservative Journal, Aug.* 4.

FONTS.—Mr. Lewis, the author of the very beautiful *Illustrations of Kilpeck Church*, Herefordshire, has published the first of a series of the most ancient and curious Fonts in England. The font before us is that of Little Walsingham Church, Norfolk, called the king of fonts, and a truly noble and magnificent affair it is. The carving is full, bold, rich, and appropriately emblematical; and the size, height, and appearance altogether exceedingly fine. Mr. Lewis has lithographed it extremely well, and we trust he will receive encouragement sufficient to induce him to proceed in his honorable and praiseworthy course of Ecclesiastical Illustration, in which we happen to know that he has rendered considerable service to the Church by contributing much towards turning men's minds to real Ecclesiastical Architecture.—*Church Intel.*

MARRIED,

On the 19th inst., at White Plains, by the Rev. B. Evans, Mr. Samuel A. C. Field, of North Salem, to Miss Clarissa A., daughter of G. C. Lewis, Esq., of the former place, Westchester co., N. Y.

In Georgetown, D. C., on the 10th inst., by the Rev. C. M. Butler, the Rev. Chauncey W. Fitch, of Jackson, Michigan, to Catharine B., daughter of the late Thomas C. Wright, Esq., of Georgetown.

CALENDAR.

SEPTEMBER.
25. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty First Sunday after Trinity
18. St. Luke the Evangelist.
23. Twenty Second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
3[illegible]. Twenty Third Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

King's County Fourteenth Sunday after Trinity, September 18, instituted the Rev. James D. Carder into the Rectorship of St. John's Church, Fort Hamilton. The keys of the Church were presented to him, in behalf of the Vestry, by the Hon. James Stryker, and the Sermon preached by the Bishop.

In the afternoon, confirmed one in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Nineteenth Sunday after Trinity, October 2, St. Michael's Church, *New York.*

NOTICES

DIOCESE OF NEW YORK.
ANNUAL CONVENTION.

Notice is hereby given, that the ANNUAL CONVENTION of the Diocese of New York will be held on WEDNESDAY, the TWENTY-EIGHTH Day of SEPTEMBER, in St. Paul's Chapel, in the City of New York, at TEN o'clock, A. M.

By order of the Bishop.
BENJAMIN I. HAIGHT, *Secretary.*

New York, August 15, 1842.

☞ The Bishop requests that the Clergy will attend on the first day, in their official robes, and occupy the seats provided for them, in the middle aisle.

EASTERN DIOCESE.

The annual meeting of the Convention of the Eastern Diocese is appointed to be held in St. John's Church, Charlestown, on Wednesday, the 28th of September, at 9 o'clock, A. M.

DANIEL L. B. GOODWIN,
Sec. of the Convention of the Eastern Diocese.

Wilkinsville, August 22, 1842.

THE ANNIVERSARY CELEBRATION

Of the "Protestant Episcopal Tract Society," "New York Bible and Common Prayer Book Society," and "Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York," will be held at the Church of Ascension, on Wednesday evening next, at half past 7 o'clock.

A collection will be made in aid of the funds of the Protestant Episcopal Tract Society.

New York, Sept., 24, 1842

EDUCATION AND MISSIONARY SOCIETY.

The annual meeting of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will be held on the evening of Tuesday, the 27th day of September inst., at half past 7 o'clock, at the Sunday school room of St. John's Chapel, for the election of officers. Resolutions from the Board of Managers recommending a surrender of the present constitution, and suggesting an entire change in the mode of conducting the Education and Missionary operations of the Diocese, will be submitted for the consideration of the Society.

A full attendance of the members is therefore respectfully requested.

G. G. VAN WAGENEN, Rec. Sec.

☞ The members of the Society are,—annual subscribers of not less than three dollars, and those who have become "members during life," or "patrons" of either of the departments, Education or Missionary, or "patrons of the Society,"—every clergyman of the Diocese of New York, and every officer, manager, or director, of an association auxiliary to the Society, are ex-officio, members of the Society.

New York, September 24, 1842.

☞ An Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Thursday, September 29th, at 7 o'clock, P. M., in St. Paul's Chapel of this city.

SAMUEL SEABURY.

New York, September 24, 1842.

PROT. EPISCOPAL TRACT SOCIETY.

The annual meeting of the Society will be held on Monday evening, at half past 7 o'clock, at the Sunday school room of St. John's Chapel, when a report of the Committee on the state of the Society will be made—and an election of Officers and Trustees for the ensuing year will take place.

P. E. F. MCDONALD, Sec'y.

September 24, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Board of Managers will meet at the Sunday school room of St. John's Chapel, on Monday evening, at 8 o'clock.

WM. H. BELL, Sec'y.

September 24th, 1842

EDUCATION AND MISSIONARY SOCIETY.

The Anniversary of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will be celebrated at the Church of Ascension, on the evening of Wednesday next, at half past 7 o'clock.

The Board of Managers of the Society will hold a stated meeting on the evening of Monday next, the 26th inst., at half past 7 o'clock, at the Sunday school room of St. John's Chapel.

G. G. VAN WAGENEN, Secretary.

New York, September 24, 1842.

MISSES EDWARDS'
Boarding and Day School for Young Ladies,
NEW HAVEN, CON.

THE Winter Term of this institution will commence on Wednesday, the 28th of September.

New Haven, Sept. 24—6t

ACKNOWLEDGMENTS.

☞ The Secretary and General Agent of the Domestic Committee of the Board of Missions acknowledges the receipt of 100 Prayer Books from the Ladies' Prayer Book Society of Philadelphia, through Miss Smith.

New York, September 21, 1842.

WISKONSAN MISSION.

The following sums of money have been received by the Associated Mission in Wiskonsan, during the year beginning with October, 1841, besides those whose receipt has been heretofore acknowledged. A large proportion of the whole amount has been collected by the undersigned during the last spring and summer—and the receipt of all is hereby acknowledged by him in behalf of the Mission:

From Rt Rev Bishop Kemper, $110; Abel T Anderson, $101 25; Robt B Minturn, $100; Wm H Aspinwall, $100; Mrs D Lynch Lawrence, $100; Mrs Josh Jones, $50; G W Strong, $50; Mrs J Rogers, $50; Mrs J Lorillard, $50; estate of Jacob Shatzel, through his executrix, 2d donation, $50; L M Hoffman, $35 05; P Lorillard, $30; sundry individuals, $25; Rev Wm Berrian, $25; J D Wolfe, $25; Chris Wolfe, $25; A Norrie, $25; Miss Strong, $20; Mrs Sherrod, $20; Mrs Ferrers, $20; Miss Hamersley, $20; Mrs Edward R Jones, $20; Henry Laight, $20; through the hands of D Hobart, Esq, $20; Dr J Smyth Rogers, $10; L K Bridge, $10; D A Cushman, $10; Mrs D Burr, $10; N Paulding, $10; Mrs Edgar, $10; ——, $10; Miss Jones, $10; an Episcopalian, $10; P M Lydig, $10; through the hands of John H Swift, Esq, $10, from the following persons:—Haynes Lord, $3; Henry Stryker, Orange, N J, $5; 4 small children, a voluntary offering, $0 20; a little boy, $1 80. G Furman, $5; Mrs Irving, $5; Miss Gaine, $5; Miss Moore, $5; cash, $5; T L C, $5; cash, $5; cash, $5; G W Morris, $5; F R Tyllou, $5; L Phillips, $5; Geo Barclay, $5; a friend, $5; J Kissam, $5; G Brooks, $5; S Glover, $5; cash, J C, $5; W Bowne, $5; Miss Troup, $5; John J Morgan, $5; cash, A S, $5; M Ulshoeffer, $5; Henry Young, $5; W V H, $5; Isaac A Johnson, $5; W B, $5; T Whittemore, $5; F B, $5; Edward A Nicoll, $5; O J C, $5; H M B, $5; cash, $3 25; cash, $3; cash, J O, $3; cash, $3; cash, $2 50; cash, $2; cash, $2; cash, Mr S, $2; Sunday school class in Calvary church, $2; cash, G H H, $2; cash, $2; Samuel Holmes, $2; cash, $1; cash $1; cash, $1; B E H, $1; the children of J J Chetwood, Esq, Elizabethtown, N J, $3. City of Philadelphia: from St James' ch, $118 02; St Peter's church, $74 93; Trinity ch, $43 69; St Andrew's ch, $32; Miss Moore, through the hands of the Rev Mr Odenheimer, $50; Horace Binney, jr. $30; the Beehive Association of St James' ch, through the hands of Mr Griffith, $30. Through the hands of the Rev Dr Vinton, of Boston, from Wm Appleton, $100; sundry individuals, $65 Christ ch, Hartford, $60; St John's ch, Hartford, $24. Trinity ch, Princeton, $30; Mrs P S Van Rensselaer, Albany, $5; L Bradish, Albany, $5; J Taylor, Albany, $5; cash, $1 50; from sundry individuals, Troy, $15 50; St George's ch, Schenectady, $15; from members of Trinity parish, Utica, $27; from members of Grace ch, Utica, $54; St Peter's ch, Auburn, $16 50; St Luke's ch, Rochester, $61 25; Grace ch, Rochester, communion alms on the 15th Sunday after Trinity, $20. Total, $2275 44.

J. H. HOBART,
Sept. 13, 1842. Agent for the Mission.

MISSION TO INDIANA.

The undersigned gratefully acknowledges the receipt of $73 50, from 21 persons belonging to Trinity church, Pittsburg, Pennsylvania; and $3, from the female society of the same.

☞ Donations to the church in TERRE HAUTE will be thankfully received, if sent either to Mr Thomas N Stanford, 152 Broadway; to Mr. James Robinson, at the Bank of New York; or to the subscriber at *Terre Haute.*

Sept. 8, 1842. ROBERT B. CROES.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Sept. 14th, has received the following contributions, viz:

A thankoffering from a member of St John's ch, Essex county, per Rev J H Vail, $10; contribution from St Peter's ch, Baltimore, for support of missionaries at Pontiac, Mich, $37 50; through W H Hubbard, Esq, receiving agent at Richmond, from little girls in Briton parish, Williamsburg, per Rev Mr Hodges, $40; T G Coleman, Esq, Halifax Court House, $10; David Chalmers, do, $7 50; St Thomas' ch, Orange co, per Rev J Earnest, $18 26; a congregation in Louisa, $60 67; offerings of St John's ch, Waterbury, Ct, for support of missions at Jonesville, Mi, $50; St Paul's ch, Red Hook, N C, per E P Livingston, Esq, $20; a member of Christ ch, Indianapolis, Indiana, $5; St John's ch, Portsmouth, per G M Marsh, treas, $22; a gentleman of St Paul's ch, Louisville, Ky, $9; contribution of the Young Men's Church Missionary Society on account of the July quarter, $100; from the Rev Henry M Beare, collection in Zion's church, Little Neck, L I, one half, $11; from do, in Whitestone chapel, one half, $1 31; St Mary's ch, Phil, after sermon by Secretary and General Agent, $10 56; Trinity church, Brooklyn, Ct, for Bishop Kemper's mission, per Rev J S Covell, $6 65; a thankoffering to the Sunday school among the Oneida Indians, from Mrs C Yates of Lancaster, Pa, $10; from St George's ch, Flushing, by the hands of the rector, the Rev Mr Goodwin, a special offering for domestic missions, $67 50; Mrs Greenfield of Williamsport, Tenn, per Rev W T Leacock, $5. Total amount, $503 93.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Sept. 21 152 Broadway, New York.

FOREIGN MISSIONS

The treasurer acknowledges the receipt of the following sums since last report:

Through W H Hubbard, R A, Richmond, Va, from T G Coleman, Halifax, per Rev J Grammer, $10; David Chalmers, for Africa, $7 50—$17 50. From pupils of Miss Booth's school, Poughkeepsie, for Africa, by J Reed, $5; through Rev B C Cutler, for Palestine $5; from Mrs Bedford, Haynesville, Lowndes co, Alabama, per Rev N P Knapp, for Africa, $5 31. Through Rev H M Beare, collection at Zion ch, Little Rock, L I, one half, $11; collection at Whitestone chapel, per do, one half, $1 31—$12 31. Through Rev Samuel Hazlehurst, from Bangor Church Missionary station, Lancaster co, Pa, for Africa, $66; St Mary's ch, Chester co, for do, $11 35; Christ ch, Reading, for do, $12 90; St Paul's ch, Bloomsburg, for do, $11 05; Grace ch, Honesdale, for do, $25 44; St Stephen's ch, Wilkesbarre, for do, $34; St Andrew's ch, Pittsburg, for do, $23; Trinity ch, Pittsburg, for do, $31; Christ ch, Alleghany, for do, $2 12; Christ ch, Louisville, Ky, for do, $24; St Paul's church, Louisville, Ky, for do, 50; Christ ch, Cincinnati, Ohio, for do, $7 52; St Paul's ch, do, for do, $10; St James' ch, Lancaster, Pa, for do, $20; St James' ch, Phil, Miss C Bradford, for do, $5; Church of the Epiphany do, Mrs M M M'Ewen, for do, $10; do, do, Mrs Arkwost, for do, $10; do, do, Miss Hughes, for do, $5; do, do, two ladies for support of Isaac Carmel, Africa, 1st semi-annual payment, $20—$378 38. Total, $423 50

J. SMYTH ROGERS, Treasurer.

New York, September 21, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Female Education and Missionary Association of St Paul's Church, Troy, Martha C Warren, Treasurer, for Education fund, $33, and for Missionary fund, $91. St John's ch, Fort Hamilton, New York Harbour, Rev J D Carder, rector, collection for Education fund, $3 17. St Mary's ch, Manhattanville, N Y, for Education fund, $1, and Missionary fund, $1. Total amount, $129 17.

C. N. S. ROWLAND, Treasurer,
September 21, 1842. 55 Water-st.

CHURCH MUSIC.
JUST PUBLISHED,
BY JAS. A. SPARKS, 111 NASSAU-STREET, NEW YORK,

THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, a new TRISAGION by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and RESPONSES to the Decalogue.

With the Gregorian Chants is also published,

The Canticles of the Church;

That is, portions of the service which may be *sung*—pointed and arranged with BARS corresponding with the bars in the music of the Chants. This arrangement is intended to enable any individual to sing with or follow the Choir in Chanting. The Gregorian Chants, and the Canticles as pointed, are intended to accompany each other.

Te Deum and Jubilate (in A),

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

September 24.

ST. MARY'S HALL,
BURLINGTON, NEW JERSEY.

THE Winter Term will commence on the first of November. Apply to the Rev. R. I. Germain.

Sept. 24—tn1

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO., 200 Broadway, respectfully invite the Clergy and Laity attending the Convention, to call and examine their collection; they keep constantly for sale, on the most favorable terms, a choice stock of works on Theology and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo; Bishop Bull's complete works, 8 vols. 8vo; Dr. Isaac Barrow's do. do., 8 vols. 8vo; do. do. cheap edition, 3 vols. 8vo; Dr. Edward Burton's do. do. 5 vols. 8vo; Bishop Butler's do. do. 1 vol 8vo; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo; Dean Comber's Works, 7 vols. 8vo; Dr. Theller's Works, 8 vols. 8vo; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo; Dr. John Donne's Works, 6 vols. 8vo; Bishop Horne's Works, 4 vols. 8vo; Bishop Hall's Works, 12 vols. 8vo; Bishop Horseley's Works, 8 vols. 8vo; Dr. Hole on Liturgy, 4 vols. 8vo; Rev W. Jones's (of Nayland) Complete Works, 6 vols. 8vo; Rev. Charles Leslie's do. do. 7 vols. 8vo; Archbishop Leighton's complete works, 1 vol. 8vo; do. do. with Life, by Pearson, 2 vols. 8vo; Dr. Nathaniel Lardner's complete works, 10 vols 8vo; Parochial Sermons, by John Henry Newman, B. D. 6 vols; Bishop Porteus's Complete Works, 6 vols. 8vo; Archbishop Sharpe's Complete Works, 5 vols. 8vo; Bishop Sanderson's Sermons, complete, 2 vols. 8vo; Dr. John Scott's Complete Works, 5 vols. 8vo; Bishop Sherlock's Complete Works, 5 vols. 8vo; Archbishop Tillotson's do. do. 10 vols. 8vo; Jeremy Taylor's Works, 3 vols. imp. 8vo; Archbishop Usher's Body of Divinity, 1 vol. 8vo; Bishop Van Mildert's complete works, 6 vols. 8vo; Bishop Warburton's complete works, 13 vols. 8vo; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnald, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha, with the Text at large. A new edition, at one-half the original cost.

Matthew Pool's Annotations on the Bible. New edition, 3 vols 8vo.

Also, the beautiful Paris editions of St. Augustini, Opera Omnia complete in 22 vols. imp. 8vo.; St. Chrysostom, Opera Omnia. Grec. et Lat, complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal Publications from Oxford and London.

D. A. & Co. have recently published—

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol. $2 00.

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D, late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and twenty-three elegantly engraved Portraits, forming four elegant 8vo vols. $8.

An Exposition of the Creed, by John Pearson, D.D. late Bishop of Chester. With an appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A. Peterhouse, Cambridge. In one handsome 8vo volume $2 00.

A Treatise on the Church of Christ. Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper. $5.

Sept 24—3 is

THE CHURCH ALMANAC FOR
1843.

IS just published, and ready for delivery. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.

Sept 24 tf.

MESDEMOISELLES HALLET'S
BOARDING SCHOOL FOR YOUNG LADIES,
No. 51 Amity street, New York.

THE following notice of this school in the Church Record is from the pen of the editor, the Rev. F. L. Hawks, D. D.

"EDUCATION.—The advertisement of the Mesdemoiselle Hallets will be found on the cover of this number. It affords me pleasure to be able to commend the institution of the Misses H. to such as have daughters to whom they are desirous of giving an education that will fit them for the best spheres in life. The branches taught, both useful and ornamental, are numerous, and are well and thoroughly inculcated, and it enhances our satisfaction to say, in a manner and with a success (for we speak from experience) that will give entire satisfaction to those who wish moral and mental instruction united."

Circulars furnishing the terms, &c., may be had on application at the store of Swords, Stanford & Co.

September 17—2t$

WANTED, by a graduate of one of the New England Colleges, a situation as Teacher in an Academy, or private family.

The applicant is a communicant of the P. E. Church, and has had five years experience in teaching. The most satisfactory references given. No objection to going South. Direct to "Teacher," at the office of the Churchman, (postpaid) Sept. 17.

JUST PUBLISHED,
BY JAMES A. SPARKS,
111 Nassau street,

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.

September 3.

MRS. MULLIGAN & MISS ROBERTS'
Boarding and Day School for Young Ladies,
No. 43 WALKER-STREET,

Will be opened on Tuesday, September 13.

☞ To accommodate Young Ladies who reside at a distance, a carriage will call every morning, and return after the close of school hours. Aug. 20—5w

MISS HAINE'S
SCHOOL FOR YOUNG LADIES,
No. 66 WARREN STREET,
Will Re-open on Monday, September 5th.

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C. S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.

Hon. Theo. Frelinghuysen, LL.D., Chan. of the N. Y. University.
Hon Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D. D., No. 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev. John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No 757 Broadway.
John Steward, Esq, No. 1 Pearl st.
John Slosson, Esq, No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C Doremus, Esq., No. 86 Warren st.

Aug. 20—6t$

HISTORY of the Reformation, by Bishop Burnett, in 4 vols. A new edition, with notes by the Rev. E Nares, D. D.

For sale at this office. Price $8. July 30.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway

ST. ANN'S HALL, FLUSHING, L. I.
For the Education of Young Ladies.

THE Winter Session of this Hall will commence on the first of October. Circulars may be had at No. 20 John-street, New York.

Sept. 3—108 J. F. SCHROEDER, Rector.

SELECT SCHOOL.

THE MISSES MANSFIELD respectfully inform their friends and the public, that they will Re-open their School at No. 480 Pearl-street, on Monday, August 29th. August 27.

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 12th of September. August 27.

☞ Shortly will be published in London, a Portrait of the RIGHT REV. GEORGE WASHINGTON DOANE, D. D., LL. D., Bishop of New Jersey, from a Drawing by G. Richmond. Engraved by F. C. Lewis.

Fifty Impressions to be taken at $5. Prints $2 50.

The profits arising from the sale of the print will be added to the funds of the Society for the Propagation of the Gospel.

Subscriptions will be received at the office of the Churchman. August 27.

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle.* The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D. an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do. stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5. 4 wide, 2. 6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.

HENRY ERBEN, No. 172 Centre street.

Sept 3—tf

ST. JAMES' HALL,
NEAR HAGERSTOWN, MARYLAND.
The Right Rev. the Bishop of Maryland, Visitor.

THIS institution will, according to previous notice, be opened on Monday, the 3d of October next. Terms—$225 per session of ten months, payable, in every instance, semi-annually IN ADVANCE. Entrance fee, (in place of an outfit of bedding, &c.,) $25. This entrance will not be required in the case of subscribers of not less than $100 towards the establishment of the institution. Applications for the admission of pupils, or for further information, to be made, postpaid, to the rector, the Rev. John B. Kerfoot, Hagerstown, Md.

☞ The Banner of the Cross and Episcopal Recorder will please insert the above once a week for four weeks.

Sept. 3, 1842—4t

PORTRAIT OF THE REV. D. BUTLER, D. D.

A FINE lithographed portrait of the late Rev. D. Butler, D. D., has lately been published, and can be purchased in this city, of Swords, Stanford & Co., D. Appleton & Co., at the office of the Churchman, and at the office of the Episcopal S. S. Union. In Albany, of E. H. Pease; and in Troy, of Young & Hartt. Sept 3

MRS. AND THE MISSES WOOD'S
Boarding and Day School for Young Ladies,
42 BARROW ST., WASHINGTON SQUARE, N. Y.

THE business of this establishment will be resumed on 8th September. The system of education assiduously pursued, aims at securing a lasting and thorough knowledge of whatever is attempted. In the French department, particular care is taken to cultivate the habit of conversing in that language. Day pupils are allowed the privilege of preparing their lessons under the superintendence of one of the teachers.

Sept. 3, 1842—6t

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THE GENERAL PROT. EPIS. S. S. UNION,
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Either single or in quantities:

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DEVOTIONS FOR THE FAMILY AND THE CLOSET, BY THE SAME AUTHOR.

THE DEATH OF THE RIGHTEOUS, TRANSLATED FROM THE FRENCH OF M. LA PLACETTE, BY THE LATE L. P. BAYARD, D. D.

THE CHURCH CHOIR, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to

DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 4 feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color 10 feet wide, 15 feet high—price $1500. July 16—vlv

POETRY.

From the Newark Daily Advertiser.

THE BEAUCHAMP MONUMENT,

IN THE CHOIR OF WARWICK CHURCH.

"Te spectem suprema mihi cum venerit hora,
"Te teneam moriens deficiente manu."*
Tib. 1. i. 59, 63.

"Love, let me take thy hand,
"That tenderest, truest one,
"The same I held, when we did stand
"Before the altar-stone:
"There, let me hold it so;
"It stays my fluttering heart;
"Nor, till its pulses cease to flow,
"Permit that grasp to part.

"Nay,—when thy breast, my bride,
"Mingles its dust with mine,
"And sweetly sleeping, side by side,
"We rest beneath the shrine;—
"So, let the Sculptor's art
"Our love perpetuate;
"The grasp, that life could never part,
Death shall but consecrate!"

Thus dying Beauchamp spake;
His will was strictly done;†
Sweetly they sleep, as once they stood,
Before the altar-stone;
He, in his mailed coat,
She, in her bridal vest;
In sculptured beauty, side by side,
And, hand in hand, they rest.
I've stood among the tombs
In many an ancient fane,
Where mitred head and sworded hand
Call ages up again;
But all the stone seems here,
Instinct with vital breath;
And this its lesson to the heart—
LOVE OVERMASTERING DEATH. G. W. D.

Stratford-upon-Avon, 24th July, 1841.

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* Thee let me gaze on with my dying breath,
And clasp thy hand, when mine relents in death.
G. W. D.

† In the centre of the choir is a fine table monument, supporting the recumbent effigies of Earl Thomas Beauchamp, the founder of the choir, and Catherine, his Countess, daughter of Roger Mortimer, Earl of March. The Earl is represented in armor, covered with a surcoat, a dagger on his right side, spurs on his heels, his left hand gauntleted, resting on his sword, *his right hand uncovered, clasping that of his Countess,* his helmeted head supported by a cushion, his feet resting on a bear. His Countess is habited in a mantle and petticoat, laced down the front below the girdle, and very rich, her sleeves reaching to the waists, and buttoned, her head-dress reticulated, her head supported by a cushion, and her feet resting on a lamb. *Her right hand is clasped in that of the Earl,* her left hand reposes on her breast.

CATHOLIC PRINCIPLES.

From the Rev. Alexander Watson's Letter to the Laity of the Church of England.

Now, although I have hitherto spoken of the Church at large, of the whole of that visible body which the Prayer Book, in the XIX and XXIII Articles, and the *Preface to the Ordination* Services, defines to be a society governed by bishops and priests, assisted by deacons, with the Holy *Scriptures* as the *test of truth*, and the two sacraments of *baptism and the* LORD's Supper as tests of membership and especial means of grace: although I have hitherto spoken of the *whole* of this collective body of the faithful, yet it is plain that each particular branch of this universal *vine*, is calculated so to bear fruit, as to be in some sort, the *perfection of beauty*, the *joy of the whole earth.*

Now we hold that the Church of England is a true branch of the Universal Church: that she is the Church of CHRIST in this land! that whatever lot GOD may have in store for those who are committing the sin of schism in ignorance of their guilt, and in consequence of the bias of early education and training, that whatever may be their lot, this is certain, that it is not the *same* lot as that which awaits faithful members of our Church. It may be a lot equally good, it may be one *less exalted*—and if in heaven it will of its kind be *perfect*, yet it will not be the *same*, for, for heaven we are to be prepared on earth, and Church discipline provides a *different* preparation from schismatic interference! This, then, we assert, that those who wish to participate in those particular blessings which are promised to the Church of CHRIST, must, if they are born and live in this country, work out their title to such blessings by consistent filial compliance with the requirements of the Church of England. While, then, we put forth this claim on behalf of our Church, let us anticipate the question of the sectaries and ask, *Is this the city that men call the perfection of beauty—the joy of the whole earth?* And in answering the question, let us first compare our actual condition with that which we have described as forming the true characteristic of the Church Universal, and then let us take faithful counsel as to the course laid upon us by the result of such comparison.

The perfection of beauty, then, I have alleged to consist in the *proper appreciation of the Holy Scriptures:* in the *holiness of priests and people:* in *purity of faith* protected by the *creeds:* in *exemplariness of conduct* ministered unto in the *holy sacraments*, and other subordinate means of grace: in the primitive *scripturalness* and *intelligibleness* to all, of *set forms of devotion*, and in the possession of appropriate, and even contemporary hymns and spiritual songs, as the proper outlets of Christian joy! And the *joy of* the *whole earth,* I have supposed to spring from a due recognition of *missionary responsibility*, and I have supposed both combined to have their full exhibition where there is an abundant measure of *unity and love.*

How, then, does the Church of England stand on these particulars? How theoretically and practically? Theoretically, her chief defection will be found to consist in her lack of authorized hymns, and her partial avowal of her prerogative to disseminate the Gospel Truth and Gospel Grace of which she is the divinely authorized depository. Practically, our notes gather sadness as we look at our privileges, and then at our coldness, and ask, is this the city that men call the *perfection of beauty*, and the *joy of the whole* earth?

Let us, then, take the several particulars just enumerated, and let us see how far *theory and practice* coincide, and how far either or both are right.

First, as to the appreciation of Holy Scripture. *Theoretically* nothing is wanting. Its sufficiency *for salvation* is asserted in our *Sixth Article*, and the provisions made in her calendar for reading of the Holy Scriptures in her service, are such as that all shall be done in order, without breaking one piece from another," and thus "the Old Testament is read through once, at morning and evening prayer," in the year. "The New Testament is read over orderly, every year, thrice, besides the Epistles and Gospels: excepting the Apocalypse, out of which there are only certain proper lessons and services appointed on divers feasts: and the Psalter is ordered to be read through once every month! Scripture, then, is in theory and in her own practice bound upon the frontlet of our Church! But how stands the case with regard to the actual practice of her members? The great majority do not go to church to hear the Bible thus read, but do they even fully read it at home?* If men would only bring themselves to see the fitness of obedience, they would contrive in private and family reading, to read through the psalms and lessons daily, and thus, like the Jew Apollos, we should be so instructed in our Scriptures as to be mighty in them as he was in his. And, those who talk most about the Bible, it is to be feared, are not less guilty than others, for though they *read*, it is ofttimes only to build themselves up in favorite theories; and even of those who read the Bible regularly through, how few think it worth while to read the chapters in the course which the Church orders! How few value reading the same chapters, and praying for illumination in the reading of the same chapters, as those, in the study of which the collective branch of the Church of which they are members, is on the same day engaged!

Next, we come to the *holiness of priests and people*, as evinced in purity of faith, and exemplariness of conduct. Here, again, the Church's theory is unimpeachable, vows and subscriptions bind, and declarations instruct the clergy, and exhortations and helps incite the laity: the creeds of the Universal Church are the bulwarks of faith, and the holy sacraments which CHRIST ordained are duly ministered for the sowing of heaven's seed, and the nurturing of heaven's plants! But when we come to practice, alas! that we must hide our heads, and plead that Christianity has been nowhere so much impeded as in the unworthy lives of its professors; alas! that we should see on so many sides vows broken, pledges disregarded, means of grace slighted, prayer forsaken, and the sacraments of CHRIST treated as beggarly elements!†

Let us now apply our two tests to that feature of beauty which consists in the possession and use of set forms of primitive and scriptural devotion in the vernacular tongue. Here our Church is theoretically the very perfection of beauty, and there is in her wise adaptation to her own wants all that can bespeak the PROVIDENCE of GOD, and enlist the thankfulness of her members. While others have maimed the spirit in destroying the body, *we* have retained what is essential, while we disencumbered ourselves of much that was in the way, and perhaps of some things which we might have been permitted to retain, had they not been perverted to superstitious uses. But how little, speaking comparatively, is the Prayer Book valued by Churchmen! The daily service therein set forth is sadly disregarded, the beautiful offices for holy-days are lightly esteemed, and in this particular we are very far deficient in practice from that to which we even assent in theory. With regard to hymns and spiritual songs, our *capabilities* for practice are, perhaps, better than our theory; and the day may yet come, when from sources such as these, whence is issued the Christian year, and others of a like character, our authorities may give us a suitable hymnody; until then, let us not cease to be thankful that we have the Psalms of David: and the evangelical hymns which occur in the course of our daily service. What can be more beautiful than these hymns? Would that they were joined in, heart and voice, by our congregations!"‡

I now come to the missionary character of the Church. Here, too, the Church has actually done more than her public documents avow her object to do! And yet, both theory and practice are far below her opportunities. She seems to be but just awaking to a sense of her duties, to the conviction, that a missionary zeal is a sure test of CHRIST's presence with HIS Church: for although American Christians call us Mother, and Indian worshippers acknowledge that through us they were born to CHRIST, yet Australia, New Zealand, the Canadas, and our dependencies, charge upon us the guilt of neglecting our own flesh and blood, the crime of leaving bone of our bone and flesh of our flesh to eternally perish! Let us in the Colonial bishopric Fund, the fresh zeal and renewed strength of the Society for Propagation of the Gospel in Foreign Parts, and the approximation to better principles in the Church Missionary Society—see the earnest of a brighter promise, the dawning of a happier day, the rising of a more genial sun: and at home and abroad let us do what we can for CHRIST and His Gospel! It now only remains that we bear in mind, that the perfection of beauty and the joy of the whole earth no city can be, unless there be UNITY, and unless LOVE be the cord which binds the members in that unity. Apply this test to our Church, and what shall we say? In theory, in her own constitution,§ every provision is made for unity, every inducement held out to cherish love; but oh! when we cast our eyes around us, discord and division is the sad spectacle which meets the eye. Then it is that we are forced to lament and say—Is this the city which men call the perfection of beauty—the joy of the whole earth? I have endeavored, my friends, to rip up the apple of discord which the arch-enemy of souls, in his love of a divided Church, has thrown among us, and I hope not in vain has this been done.

The ancient Magi are reported to have had a fable in which the allegory had relation to three hills: on approaching the first, a clashing of arms was heard; on reaching the second, a confused noise was discernible; but the third contained no sounds, save the songs of triumph. This would seem to be no unapt figure under which to speak of the Church of CHRIST in this land—the fearful noise of arms and warfare we have heard already—(GOD grant that it be not again in store for us!)—we seem now to be passing over the hill of confusion; but the day will, we trust, soon come, when the voices of the redeemed below shall be attuned to the heavenly music which sweeps the harps of the saints in light, and when hallelujahs to the LAMB, shall alone resound—and all be quietness and peace! But this can only be by seeking UNITY now. Let us, therefore, brethren, seek unity by *practising love.* Let us not hope to find either in the paths of compromise. Neither peace nor unity are worth having, if they cannot be purchased but at the expense of Truth. For an union which has *not* Truth as its element of cohesion, is only a mass of dust in a flimsy covering, which the first adverse pressure will burst and scatter into its original unconnected particles. Let not your eyes, brethren, be blinded with any such dust! I speak as unto *wise men*, judge ye what I say. A contest is now going on in the Church, between various shapes of truth, and between truth and error; and so close and pressing is the warfare, that the ministers of GOD, like they in the time of Nehemiah, are constrained with *one hand to build the wall and with the other to hold the weapon;* but in this warfare you of the laity are not *necessarily*‖ concerned to be engaged, nay, rather your duty is to feel confidence in the thought, that GOD rules HIS own world, and that man can do nothing against the truth but for the truth. Do not be misled by clamor; above all, do not follow the example of those who should teach you love, but instead of love preach discord, and are prolific in abusing those from whom they differ. Do not conclude at once that a thing is new because you have not heard of it. The children of the bygone age were denied their proper meat, and for bread they had husks. Misapprehension under these circumstances is a misfortune and not a fault. And although there may be those among your teachers who do not so temper their zeal with discretion, as to act upon the maxim of Dean Jackson, that "Discipline without doctrine is moral tyranny," do not you be thereby tempted into the unseemliness of condemning *in the mass* and *unexamined*, principles which, though you as yet know them not, are nevertheless old truths, for which saints have striven, confessors struggled, and martyrs died. Rather be content to know that you are happily within the pale of the English Church, and show your trust in the providence of GOD, by acting up to all that Church requires of you in her Book of Common Prayer! her whole *Book of Common Prayer*, not her *Articles only*, nor her *Creeds only*, but her *whole Book of Common Prayer*,¶ and if you do this you shall be blessed! The straws thrown up into the air to try the wind's current will not turn you from your steadfastness. A spirit of prayer will entail a spirit of obedience, and continual desires for unity shall not be unheard nor refused by the GOD of unity, and the AUTHOR of peace in all Churches of the saints. Seek to be practical and humble disciples of CHRIST, in and through the Church, rather than polemics, especially on matters confessedly not necessary to salvation. Disbelieve those whose chief weapons are *invective and abuse*, and care not to range yourselves under human banners. If you cannot fight the fight of the cross, save as a company within the Church, then perforce with that company take up, nor think to be safe in the debateable country; but call no man master on earth. Let the unity and peace of the Church be your earnest aim and desire, and your constant prayer. Be holy, humble, zealous, and consistent sons of the Church. *Act up to the Prayer Book.* Read the Bible, as therein ordered, the Psalms and four chapters daily. Pray in the heaven-born language there preserved as the heir-loom of days gone by. Observe the fasts, and use with reverence the festivals of the Church, and if you do all this in earnest faith and sincere self renunciation, you will be a true disciple of CHRIST here, and receive HIS crown of reward hereafter; for, that will be given, *not* to those who *know*, but to those who *knowing* DO HIS will. In proportion as we are true to the Prayer Book, in that proportion shall we comply with the Bible, and in that proportion shall we have GOD for our PROTECTOR, the HOLY SPIRIT for our SANCTIFIER, CHRIST JESUS for our MEDIATOR *and our* SAVIOUR, and in that proportion will the lament die away: *is this the city that men call the perfection of beauty, the joy of the whole earth?* for in that proportion shall we approach "unto Mount Sion and unto the city of the living GOD, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born which are written in heaven, and to GOD the JUDGE of all, and to the spirits of just men made perfect, and to JESUS the MEDIATOR of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel!"

Thither GOD for CHRIST's sake, and in HIS own good time by HIS HOLY SPIRIT, will lead those who are fit for HIS prepared mansions; and that we may not fail of the inheritance placed within our reach at our baptism, and guarded for us by many gracious helps since, let us ever be in a condition to pray:

"O GOD, the FATHER of our LORD JESUS CHRIST, our only SAVIOUR, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one SPIRIT, and one hope of our calling, one LORD, one Faith, one Baptism, one GOD and FATHER of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify THEE, through JESUS CHRIST our LORD. *Amen.*"—*Prayer for Unity—Accession Service.*

And now believe me to be,
Christian Brethren,
With all humility and respect,
Your faithful brother and servant,
ALEXANDER WATSON, M. A.
Cheltenham, Easter, 1842.

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* The question of daily prayers in our Churches is perhaps one of those subjects upon which the Churchman is compelled at once to mourn and rejoice. He rejoices that in so many places the daily services are in course of restoration—he mourns that to pray to GOD in His own house should be condemned as Puseyism, and viewed as an approximation to popery. The writer has in several instances heard of his leanings to popery being indisputable, for, "*besides all, he has prayers in his church twice a-day!*" The following letter, which appeared in the Morning Post, last year, may not be without its interest:

"DAILY SERVICES IN CHURCHES.

"*To the Editor of the Morning Post.*

"SIR,—Among the results which, in your paper of Monday, you attributed to the great reaction in favor of Church principles, you have omitted the revival of the daily service. In the beginning of the eighteenth century, seventy churches and chapels in London celebrated the daily service, of which forty-three enjoyed the great privilege of public prayer twice a day; six, three times a day; and five, four times a day. It might be well to mention those houses of God in which the prayers of the saints were thus frequently ascending to GOD's throne—St. Anne's, Soho; St. James's, Westminster; King-street Chapel; St. James's; the Archiepiscopal Chapel, at Lambeth; and St. Paul's, Covent Garden. Ten years ago it is believed that not a single church, with the exception of the cathedrals, and Lambeth Chapel, celebrated the daily service. It would be well to know in how many churches now the bell tolls for daily prayers—some of your correspondents might, perhaps, furnish a complete list, to commence which I can testify to the following:—St. James's, Piccadilly; St. George's, Hanover-square; Christ Church, St. Pancras; Lincoln's Inn Chapel; St. Thomas's, Arbor-square; Christ Church, Hoxton; St John's, Hackney; St. Paul's, Bunhill-row; Margaret Chapel, Marylebone; and, I think, St. John's, Westminster. A CHURCHMAN."

† There is indeed a return to better things amongst all, both clergy and laity. And that the High Church clergy are not behind in this race, I may be suffered to quote the recorded opinion of my diocesan in his late Charge. A portion of the Charge, by the way, *which, although the nearest akin to authoritative decision of the whole document,* has been studiously kept in the back ground by those who have vaunted his lordship as condemning High Church opinions, because he has demurred to the misconceptions which might arise from the statements of the Tracts on three points. The Bishop of Gloucester and Bristol is pleased thus to express himself in his last Charge: "I am, however, well acquainted with some persons, members of my own diocese, whom report numbers among the supporters of the system which those writers [of the Tracts for the Times] recommend and uphold. And I bear my willing testimony to the exemplary *purity of their lives, their doctrine, and their opinions.* Persons more diligent in every pastoral duty, more charitable towards all who differ from them in sentiment, or more fraught with all the virtues which are the genuine fruits of CHRIST's religion, I never knew!"

‡ The general disuse of chanting, and of the anthem in its proper place, are glaring defects in our *practice.*

§ The circumstances of the last year or two will render it matter for grave consideration, whether decisive steps on a large scale ought not to be taken to enforce the following canon of the Church of England. I have reason to think not a few "jealous preachers" might be "suspended" under its operation. It is this:

NO PUBLIC OPPOSITION BETWEEN PREACHERS.

"If any preacher shall, in the pulpit particularly, or namely, of purpose, impugn or confute any doctrine delivered by any other preacher in the same church, *or in any church near adjoining*, before he hath acquainted the bishop of the diocese therewith, and received order from him what to do in that case, because upon such public dissenting and contradicting there may grow much offence and disquietness unto the people; the churchwardens, or party aggrieved, shall forthwith signify the same to the said bishop, and not suffer the said preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, until the bishop hath taken further order therein; who shall with all convenient speed so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach *pendente lite.*"—*Canon* 53.

‖ The articles are binding upon the clergy but not upon the laity, except in particular instances of subscription. I shall not be suspected of depreciating the labors of the laity in religious controversy. I would refer to my dedication page, and to this whole letter, in disproof of the insinuation. I remember the labors of Robert Nelson with too much gratitude to depreciate the theological efforts of the laity. And notwithstanding assertions to the contrary, I am bold to say, that High Churchmen are the most zealous for the proper dignity of the Christian laity.

¶ The teaching of her *Catechism*, and the devotion of her services.

From the Christian Spectator.

RECEIPTS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS FOR THE PAST YEAR.

Africa Civilization Society,	£3,692	10	3
Aged Pilgrim's Friend,	1,600	6	6
Anti-Slavery,*	2,840	17	4
Baptist Missionary,	22,727	2	2
Baptist Home Missionary,	5,153	15	5
Baptist Irish,	2,300	0	0
Baptist Colonial Missionary,	507	9	1
Bible Translation, (Baptist,)	1,600	0	0
British and Foreign Bible*	95,095	4	8
British and Foreign Sailors',	2,500	0	0
British and Foreign School,	7,080	13	4
British and Foreign Temperance,*	1,100	0	0
British Reformation,*	1,508	14	10
Christian Knowledge,*	90,476	0	0
Christian Instruction,	1,428	8	9
Church Missionary,	93,592	7	9
Church of Scotland Missionary,	4,577	3	0
——— Jewish Mission,	5,839	9	11
——— Colonial,	4,160	0	0
——— Education Scheme,	5,684	17	2
Church Pastoral Aid,	18.900	0	0
Colonial Church,	1,900	0	0
Colonial Missionary,	2,200	0	0
District Visiting,	250	0	0
Foreign Aid,	1,953	0	0
Hibernian,	7,050	0	0
Home and Colonial Infant School, 1841,	1,905	7	4
Home Missionary,	9,402	4	0
Irish,	4.136	0	0
Irish Evangelical, about	2,000	0	0
Jews, for Propagation of Christianity among the	24,699	8	9
Do. Operative Converts' Institution,	799	0	0
London City Mission,	5,534	18	11
London Missionary,	80,874	0	2
Lord's Day Observance,	513	4	0
Moravian Missionary,	10,651	9	9
National School, ann. subs. about	6,000	0	0
Naval and Military Bible,*	2,809	0	0
New Brit. and For. Temperance,*	2,137	6	10
Newfoundland School,	3,470	0	0
Peace,*	768	0	0
Prayer Book and Homily,*	2.496	8	1
Protestant Association,	1,376	0	0
Religious Tract,*	56,014	8	1
Sailors' Home,	2,811	0	0
Scottish United Secession Mission Fund,	4,196	14	9
Sunday School Union,*	10,241	9	7
Suppression of Intemperance,	908	15	0
Trinitarian Bible,*	2,201	14	0
Wesleyan Missionary,	101,618	2	4

* The total of the receipts of the societies thus marked include sales of publications.

MODERN CHURCH BUILDING.

If there is any member of the Church of England who has not yet read the Rev. Mr. Paget's "St. Antholin's, or Old Churches and New," we advise him, both for amusement and instruction, at once to peruse it, and take the following case, at the Devon Assize last week, as a well-timed commentary:

Fowler v. *Somerset.*—(Special Jury.) This was an action brought by Mr. C. Fowler, architect, against the Rev. V. H. P. Somerset, the rector of Honiton, who was sued as Chairman of the Committee for building the new church in that town, under the following circumstances. Mr. Sergeant Bompas stated the case. The action was brought to recover compensation for the plaintiff's labor as architect in building the new church at Honiton; and the rev. gentleman who had been selected as defendant, pleaded first the general issue, and secondly payment of the plaintiff. The plaintiff claimed 287*l.* 3*s.*, the alleged amount of the commission at 5 per cent. on the total outlay, agreed to be paid to him. Previous to the erection of the church, a new kind of roof had been invented, which combined *lightness, strength, architectural beauty, and cheapness;* and also answered the double purpose of roof and ceiling!!! Mr. Fowler suggested that this kind of roof should be adopted, and his suggestion was acted upon. A roof, such as the Church Building Commissioners contemplated, would have cost £1200, but this roof cost only £700, so that there was £500 saved. It was formed of an iron frame-work, covered with tiles cemented together; and in the various buildings in which it had been adopted prior to the building of the church, had been found to answer very well. *The thinness of its substance led, however, to an inconvenience—for when the church was filled with warm air, loaded with moisture, as would be the case when many persons were within it—and when the external atmosphere was very cold—the moisture within was condensed, and deposited on the interior of the roof so copiously, that it dripped down into the body of the church, and caused great inconvenience.* This was pointed out to Mr. Fowler, who admitted that he did not expect such a result, and he suggested that a remedy might be obtained by *throwing another roof over the former one*, and offered to pay the difference, if any should arise, between the cost of the two roofs and such a one as had been recommended by the Commissioners. The Committee would not entertain this proposition, and said that Mr. Fowler ought to pay the whole expense himself, which he refused to do. An action was then commenced against him by the Committee, and he had no alternative but to bring an action against them to recover his commission. A conversation took place between the learned judge and the counsel; and the latter having consulted their clients, agreed to let the whole question go to a reference.—*Tuckett* v. *Fowler* was then called, (pro forma,) and a similar verdict returned.

In the profusion of beautiful ecclesiastical edifices which may be found within a hundred miles of Honiton—structures that have stood for ages, and with proper repair will outlast all the jimcrack churches of modern build—what upon earth could have induced the Committee to sanction a "flat roof?" Cheapness, perhaps!! So did not their forefathers. If we *must* have cheap and paltry churches, architects, however skilful, (and Mr. Fowler is a gentleman of eminent talent in his profession,) have no alternative but to accommodate their plans to the prevailing economy.—*Felix Farley.*

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